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Nurse Training.

The Opportunity For Colored Young Women.

BY REV. R. W. McGRANAHAN, D. D., President Knoxville College.

THE Eliza B. Wallace Memorial Hospital at Knoxville has been erected in memory of one of the most faithful and noblest of women, in connection with the work to which she devoted her life. The Hospital building is a two-story brick, with modern conveniences and will accommodate about 25 patients. Miss Eva Renwick, a daughter of Rev. Andrew Renwick and graduate of the Illinois School for nurses is the efficient superintendent. A three-year course is prescribed and the training given will be the best. That the hospital will meet a great need for the colored people of East Tennessee is already proved by the large number of operations that have been performed. The extreme healthfulness of the college community makes it far less a necessity for caring for sick students than it would otherwise be. Since the opening at the first of January only two of the two hundred and fifty boarding students have been sent to the hospital and they only for a short time.

The purpose of this article is to set forth briefly the opportunity for colored

girls that the opening of this department affords.

The first opportunity for the well equipped colored nurse will be among her own people. The passing of the "Mammy" leaves a large gap in the economic life of the South. Such a character was counted "better than a doctor" and was appealed to, to step in and take charge of any critical case that came up. She has no successor and if the ravage of disease which has made such inroads upon the colored people is stayed it must be by meeting it with well trained nurses as well as thoroughly equipped physicians.

When it is remembered that there are hundreds of thoroughly competent colored physicians practicing all over the South, it is evident that the place of the colored nurse is most important, for without proper assistance from competent nursing the colored physician will never be able to make his profession what it should be.

As a contribution to the solution of the ever present and vexing race problem the profession of nursing for educated colored

girls has a great value. Everything that will help to bring the best colored people into touch with the best white people does much toward a better understanding between them. The greatest obstacle in the way of a better feeling between the races is that the best of both see and know so little of each other. Through the faithful service rendered in the sick room the best families will get a new view and a better thought of the colored woman. Moreover, the white South has a decided preference that such ministries should come from the colored people.

There is a wide open door for colored nurses and none will rejoice more in their entering in than the representative families of the white race. It has been exceedingly gratifying to see the interchange of professional courtesy between the white and colored physicians in our hospital. Most critical operations have been performed by both white and colored surgeons and in almost all cases the surgeon in charge has been assisted by a physician of the other race. Just the other day when the poor victim of an entanglement with the belts and cogs of a mill in a neighboring town was brought to our hospital, a peep into the operating room where two of the best white physicians in the South had asked the assistance of one of our colored physicians, disclosed all three working together with no distinction or discrimination, putting together the fractured bones and skull—well, it had a tendency to make one ask whether there was as much of a race problem as we thought. Properly trained, well equipped nurses and physicians will do increasingly great things, to compel the races to respect each other.

In a work that stands so distinctly for altruistic purposes as ours, it would not do to overlook the opportunity for usefulness that lies before the colored nurse. Here is a real missionary opportunity. In every community there are poor negroes who never send for a physician till it is too late. Poverty and ignorance in so many places make the opportunity

for those prepared to minister to the ills of humanity a very large one among the colored population.

It is confidently hoped that an elementary course of training in the principles of caring for the sick, may in the near future, be made a part of the requirements of all the young women who graduate from Knoxville College just as sewing and domestic science are required now. Immense benefit would accrue to any race if the girls were taught so much of nurse training as would enable them to meet intelligently and skillfully the crises of sickness that come to all homes.

A friend of mine who is one of the secretaries of the Southern Educational Board and who has better opportunity to judge of the importance of the work of training nurses than any one I know, in a private letter on another matter, recently, took occasion to express himself on the subject of Nurse Training for Colored Girls as follows: "I am exceedingly glad to hear so good a report of your hospital, but I am not in the least surprised. I believe that this hospital work is a key to the solution of more difficulties than people realize or imagine. My observations in the last few years in this field have led me to a constantly deepening conviction that the people of the two races in the South come more easily into co-operation and sympathetic touch here than any where else. The hospitals all seem to be doing well so far as I can learn and are gaining all the while in influence and in the support of the good people about them."

For the properly trained colored nurse there will be no waiting for employment nor for the opportunity to make her life count both for helping her own race and in doing much toward winning from the white race a better feeling and respect for the Negro.

* * *

The newest department that has been opened up in the Freedmen's work is the Nurse Training. The indications are that this new department will fill a place which

will be second to none in importance.

The Miller's Ferry Mission, through a gift of \$1000 from Miss Lulu Robinson, has erected the Robinson Memorial Infirmary. With the usual genius displayed by Rev. C. H. Johnson and wife for making one dollar do the work of several, a suitable building has been erected and with Mrs. Tillie E. Johnson, well known throughout a large part of the church, in charge, the girls in Alabama have offered them the opportunity

of entering this lucrative and useful profession. A two year's course is offered with the understanding that a third year will be taken in the Knoxville College Hospital before a diploma is given. The Infirmary was not opened sooner than it was needed, for one trip of a physician to attend a patient in that community costs the unfortunate family \$10, as the physician must travel, going and returning, at least twenty miles.

Knoxville, Tennessee.

Latest News From Robinson Memorial Infirmary.

BY SOPHIA COX JOHNSON.

Two years ago, there were several cases of small-pox in our school and the need of a house in which to care for our sick was vividly impressed upon our minds. Our girls' dormitory was crowded and twenty boys occupied the two rooms constituting the young men's home. Two boys were stricken and a large number of girls and one teacher.

A small house on Judge Henderson's plantation was placed at our disposal and the sick boys moved into it, while the sick girls and the teacher occupied the boys' home, and the well boys moved into the sewing room and carpenter shop. Luckily all recovered and it was with relief we saw them return to their homes at the end of the term.

Uppermost in all minds was the urgent need of a hospital. Even our tried friend, Judge Henderson, spoke of the need and seemed anxious that steps be taken to secure one. One of the teachers worked diligently to impress the Board with this fact, even offering to do the

necessary studying to fit herself for the responsibility of teaching nurse-training.

Our readers know how, after careful consideration a gift was made to the Board which enabled them to see clearly their way to put up the building on a lot donated by Judge Wm. Henderson. Friends have been raised up and missionary societies have sent in furnishings so that as soon as completed, all will be ready.

There have been several cases of sickness among the students this term that might have been treated, but because of the crowded condition in the dormitories and the delay in getting the build-



The Robinson Memorial Infirmary, Miller's Ferry, Ala.

ing finished, they were sent to their homes. However, one of the teachers was taken with pneumonia on the 18th of December and for seven weeks, because of the complication of malaria with it, she needed the care of nurse and physician. Mrs. C. H. Johnson was called from a patient in Camden to take charge and was assisted by teachers and students who were anxious to be trained. Lessons were given in the use of the thermometer, keeping the room at certain temperature, care of bed, and also the preparation of meals for the sick. One girl was very much interested and took turns at caring for the patient at night.

It is hoped that the Infirmary will prove a source of help to the community. Calls often come from those who have sickness in their homes. They know little of medicine, the majority using patent medicine, said to cure all ills.

Anything the appetite calls for is usually eaten without regard to effect. I am reminded of an instance in which a patient, suffering with typhoid fever and dangerously sick, was given *water melon*.

The sick are expected to be brought to the Infirmary where care will be given at small cost and the best medical attendance secured. I might mention the fact that because of the distance we are from a physician—10 miles—there is a great deal of hesitation on the part of many who really need medical attention. Ten dollars for an examination means a great deal to one of small salary, but the physicians, who are interested in the Infirmary, are willing to make reduction in their service to us.

Pray that the work so needed and so well begun may prove a powerful agency in uplifting those for whom we labor.

The Importance of Educating the Youth Among the Freedmen.

By ADELA F. RUFFIN, Normal Institute.

THE word education conveys different meanings to different minds and the conception of the meaning of the term has much to do with the attitude of the reader to the importance of educating the youth among the Freedmen. Many persons, frank in opposing the education of Negro youths, would have this opposition dissipated if it were possible to correct their notion of education. The loud-talking boy or girl at the station, unfortunately, is their sample of the educated youth. The showily dressed young woman or young man is their evidence—because he can read and write. This is a mistake and a grave injustice. A young man, college-bred, but failing because he should have been sent to a school of arts and crafts, is no argument against educating the youth nor yet is a youthful Negro repro-

duction of Markham's morose "Man with a Hoe," a plea for education. Let us take the primary idea of educating; bringing out the powers of an individual.

Is it important? Perhaps from a political standpoint, it had no importance fifty years ago, for an ignorant slave is a convenient *chattel*, but an ignorant freedman is a *menace* to a republic. Having the responsibility of citizenship without the mental training necessary to meet its demands, having the necessity of self-support without the ability to fulfil its requirements, makes of any man a pauper or a criminal. For civic safety alone, it is important that the youth among the Freedmen, be educated.

There may be many excuses for the great and oftentimes grotesque mistakes which ignorance makes in its superstitious attempts at worship. No one

denies that the enlightenment which comes with education, dispels the gloom of religious darkness and shows the Freedmen the way to God. Wherever Christian education is given, there is appreciable improvement in mode of worship—in every detail of Christian living. This is the high call to missionary work: "That they may know thee and Jesus Christ whom thou hast sent." We could give no better evidence of this than a visit to some religious services conducted by the educated ministers among the Freedmen. We do not say that this worship is ideal, but we assure any one who will note the attitude and service of the educated classes and

the surprising growth in the character of church worship. A few years ago some students were sent to a Christian school and when they returned for their vacations, they brought an atmosphere which so noticeably lifted the tone of their surroundings, that it gives great joy to visit their homes and their places of worship.

These are the outward demonstrations of the importance of education, but the real benefit is seen in the home. We can not easily rise above the influence of our homes, hence the well-kept home must have the well-read, thoughtful young man and young woman as its guardians. The industrious, well-educated, man or



Sewing Room, Henderson, North Carolina.

then compare it with that of the uneducated, he will need no further argument to convince him of the importance of educating the youth among our people. Emotional we will ever be—so will the Frenchman—but the senseless moan and the thoughtless sermon no longer reach the young people.

This writer has visited from time to time, the same town among the hills of one of our southern states and has marked

woman in the home is a power for good and the influence extends throughout the community. It is of the highest importance that the children should be trained for these home duties; the schools which look toward such a future for our children and will help them to obtain this high living is doing an important work. In a large measure, our schools must be homes as well as schools—the entire lack of training and the poverty of the

past generation to a great degree has incapacitated the parents for their duty in this matter.

There is a section of country in the southeastern part of Virginia, whose prosperity is apparent to any passerby. The sweet, clean homes, the neat out-buildings, the modern church edifice, speak plainly of culture beyond the ordinary. Upon inquiry we learned that more than twenty years ago, some of the sons and daughters had been sent to one of the leading institutions in the South for the education of the Freedmen. There has been no time since, when there were

not several students from that neighborhood in the different boarding schools of the state. The fences, the simple, clean beds, the well-prepared meals gave proof of good training. Their home life had been ennobled by the education which these young people had received.

For the purpose of citizenship, for the purpose of an intelligent conception of Christian living, for the purpose of properly conducting God's first established institution for man, the home—it is important that the youth among the Freedmen be properly educated.

Henderson, N. C.

The Difficulties Attending the Intellectual and Industrial Education Among the Freedmen and How They Have Been Overcome.

BY BERTHA B. JONES, Class 1898, Norfolk Mission College.

[This article is confined to the work of the Norfolk Mission College, Norfolk, Virginia. Established by the United Presbyterian Church in 1883.]

The Aim of this Institution.

THE aim of the founders of Norfolk Mission College as set forth in the catalogue is "To make intelligent, Christian young men and women of all who come under its influence, to help them to raise their race to a higher standard of morality and honesty and of greater importance than all else to become intelligent Christians."

How far has the work been successful in its aim? What are the difficulties that have hindered and do hinder the work? How have these difficulties been overcome? are the questions to be answered.

Early Difficulties Overcome.

The pioneers of this work met with many and varied difficulties. The very people among whom they were to labor did not welcome them. The colored church bitterly opposed the new faith and adopted measures to prevent the children from attending. No help, and

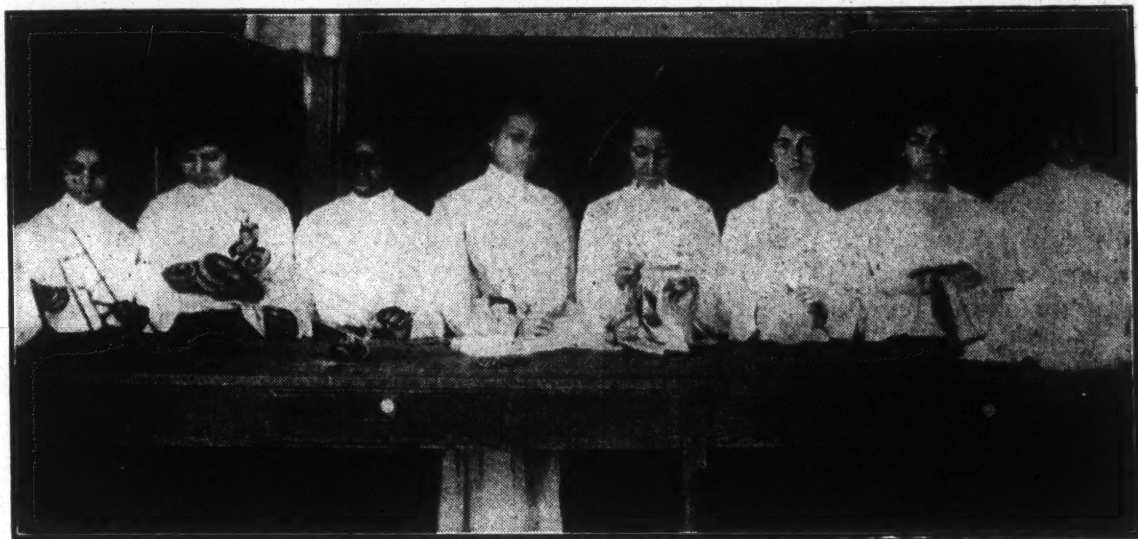
very little encouragement, was given, because the children were compelled to attend Sabbath school and learn the Catechism as well as receive secular education. It was feared that the minds of the children would be biased to *Presbyterianism* and their own Sabbath schools become depleted. Some of the white people of the South regarded them as a band of religious fanatics, wasting their time and energies with the Negroes. Yet in the face of such difficulties, the pioneer workers with Christian sympathy for their opposers, met with the churches in a mass meeting and reasoned with them concerning work they proposed to do. The Sabbath School was appointed at a time that would not conflict with the services of the various city churches. Some were satisfied and some still viewed the white teachers with suspicion.

Growth of the Work.

Nevertheless, the work as a deep and silent stream went on. The missionaries without any ostentation, continued their

work among the poor, visiting the sick. giving food, clothing and books to those that were in very straightened circumstances. visiting the homes of the best class of negroes, talking to them of the bright future for their sons and daughters if they grasped the opportunity for preparation, now within their reach.

remember or admit that the work was ever opposed. At the close of this, its twenty-fourth year, every church, Sabbath School and Young People's Society in the city, feel and admit heartily the influence of our school. For their most earnest workers and Sabbath School teachers are the product of the religious



JUNIOR CLASS, SEWING, NORFOLK, VA.

The mothers, who had experienced the curse of slavery and ignorance, longed for better things for their children. They saw no harm in the way the Bible was taught their children by these white teachers. The Sabbath School would keep children off the streets. To teach them that God made them of dust and that their end in life was to glorify God and enjoy him forever could not displease a negro mother. That was what she believed.

Thus it was that hundreds reasoned and sent their children to the Mission. Personal interest was taken in these children by the teachers. Their homes in times of trouble were visited by the Bible Reader. and comfort and cheer given the parents. Encouragement and sympathy is all that is needed to win any people. Each succeeding year, hundreds of children crowded the Chapel anxious for enrollment. And as each year rolled by, opposition to the work decreased and to-day only a few will

training of Norfolk Mission College.

Racial Feelings Overcome.

To properly discipline five hundred children, some coming from homes of the best moral training and culture, some from homes of crime and ignorance, some from homes with indifferent parents and others from no homes at all,—street gamins, as you call them, is not a task to be learned in a day.

In the early days of school, corporal punishment was resorted to for almost all infractions of the rule. With the smaller children it did very well, with the larger ones it only served to arouse in them and in their parents the bitterest feelings of race hatred. Injudicious teachers at times would make remarks in Chapel, right, perhaps, in their intent, but of the kind which rankles when not said with a smile. Friction between student and teacher, teacher and parent, was almost an every day occurrence.

Some years ago a new regime was instituted. Corporal punishment was

abolished in all grades but the primary, save at the direction of the President. No mention was ever made by any one, teacher or others, of racial troubles or differences. The humiliating and, at the same time, unjust comparison between the two races is never made. The impression was made on the school that they were boys and girls, young men and young women, like those of any other people; not different in any other respect save in the difference they made themselves in their characters.

Some, maybe, will doubt the statement, but it has been nearly eight years since there was a rebellious, ugly spirit of any sort in the school. This great difficulty, that at one time threatened to close the doors of this institution, has been overcome. The students are put on their honor; their misdemeanors are judged as the thoughtless acts of youth, not as misdemeanors confined to negroes, and of which no other race is guilty, and their faults, are faults that degrade any people. Talks, speeches and debates of the race questions are not encouraged. The students are continually encouraged to live higher, nobler lives, and are taught that worth will win in the end, and to decry wrong in any man, and pattern their lives after the good, the ennobling in any man's life. The lives and works

of our graduates—none save two have brought any reproach on their Alma Mater—are constantly set before them. This is the only spirit in which negro boys and girls, who have the advantages and disadvantages of city life, can be taught by (and at present much needed) northern Christian teachers.

Some claim that they need to know the crimes of their people, their wrongs and the injustice done them. Do they need it any more than your boys and girls need to know the life in the slums of your large cities? Do the immigrants need to be taught that the great influx of them into this country, many with Anarchistic principles and records of vice and crime in the East, are a menace in very many respects to this great commonwealth? No. They are taught the principles of this government, to'd that when they imbibe these principles, swear allegiance to all that they stand for, they, too, will become a part of this republic.

The trusts and corporations of the United States grind to the very dust the poor of this country in their greed for gold. Yet the boys and girls of every working man go day by day to school and are taught law and order, respect for the powers that be, and to doff the cap when "old glory" passes by. Why not teach negro boys and girls likewise?



SCHOOL BUILDING, MILLER'S FERRY, ALA.

The negro youth who are hearing and reading, constantly of their people's wrongs and crimes, oftentimes grow too familiar with the monster, vice, to hate it. We do not need any discussion of these things in our school. They tend to depress, to demoralize, rather than to encourage and give strength to their moral character.

Difficulties That Hinder To-day.

One of the greatest hindrances to the educational part of the work is the constant change of teachers. For example the present graduating class during a term of four years in High School has had twelve teachers. The faculty of the High School is comprised of three teachers beside the Principal; this has meant for them a different set each year. It can be readily seen that the greatest good cannot be accomplished by the constant change as it takes the teachers a year to learn the pupils and the work of the school. Some reasons for these changes we dare not question because we know that for Providential reasons workers have been called from this field and it is not of these that we write. But many of the teachers that have been in the work, made known their purpose of only remaining for a year. In a few cases the year was spent in earnest work for the good of the pupil, but we regret to say that in very many cases it was otherwise. Not a few that remained only a year, saw no harm in making it known that their object in entering the work was to prepare themselves financially for college; to see how the negroes live; to grasp an opportunity to see the South; to ascertain from personal experience if the Freedmen were capable of intellectual culture; these reasons have too often been obvious to the students.

To express it mildly these persons are not teachers. The work suffers from their influence, the growth of the students, educationally, is hindered, and the discipline of the school is severely affected from their lack of interest. The

teachers wanted and needed are earnest Christian men and women who love the profession for the sake of all that it represents; teachers whose personality will win for them the confidence of the pupil, and who in return will give sympathy, inspiration and encouragement. We have had and do have still, men and women whose consecrated lives to God and to the work, wield an influence that is the most potent factor for good in the school. We want more of such teachers. No others. The future of the negro boy and girl is a question too momentous for the field to be opened to any but earnest workers who have some conception of what the work means.

The work in Egypt and in India could not prosper if the missionaries returned every year to the home land and each succeeding year new missionaries should go, to remain only long enough, perhaps, to learn the language and leave before entering fully into the work. The effect is almost the same here. Unfortunately the change is nearly always in the higher grades. This evil lies with you, my northern friends, to remedy.

Our Difficulties.

Our student body comprises three classes of individuals, namely: The very bright, intelligent student, the mediocre, and the plodders, or those upon whom the curse of an ignorant ancestry rests and with the latter digestion and assimilation of knowledge are not easy tasks. From the first class we expect our teachers, professional men and women. It is for this class that our higher course serves. Thoroughly prepared colored teachers are in great demand all over the South, but in a measure we are hindered from supplying this growing need. The State Board of Virginia demands that, for the coming year, every teacher must have, besides a thorough knowledge of the common branches, a like knowledge of Elements of Agriculture, and Chemistry, Theory and Practice of Teaching, General History, Physical Geography

which includes a knowledge of weather charts, maps, relief maps, etc., and drawing. The demands of the State Board are growing more stringent each year. Hitherto the examination and appointment of teachers was in the hands of the Superintendent of the various counties; now the State Board has charge of all examinations and appointments.

Our facilities for meeting these new demands are poor. We have little or no apparatus for classes in Chemistry and Physics. Our library is inadequate to supply the demands of the students in History, English Literature and studies that require research. We have no drawing teacher in our school; "Elements of Agriculture" is in our curriculum, but not taught because we have not a teacher for it. Our supply of maps is meager; relief maps and weather charts we have none. Sixty per cent of the teachers in the public schools of Norfolk and suburbs are our graduates. And we must prepare this first class of our students for this work. It can be done and done next year if financial help is given.

In the coming year manual training, cooking and sewing will be introduced in the public schools of the State. Who will supply the teachers? is heard on every hand. Our cooking and sewing departments are doing good work, but the increased number of students and the growing demand for greater efficiency, means new material and more apparatus for each of these departments. We have a room for manual training, but no equipments. The cost for fitting this room has been recently estimated at five hundred dollars.

Here is an opportunity to fit our boys and girls of the second class for their

life's work. Is this great class to leave school unprepared to do that they are mentally capable of doing well? It is true of every nation—not only the negro—that they earn their bread by the sweat of the brow, and the common people, or those that labor with their hands are the back bone of this country. Since this is true, it is then our duty to prepare the second and third class of students for this kind of work.

These are our needs. The latter, if financial help is given, will be overcome and the boys and girls whom necessity calls from school to win the bread for the family, long ere the day of graduation dawns, will even be better prepared. These, our great host of undergraduates, of whom we cannot now write, will receive a double benefit. And those that complete the course will be prepared for a wider sphere of usefulness among their people, because, when properly prepared, they are capable of doing greater personal work, and wielding an influence of greater good among their own people than representatives from any other race.



Printing Department, Norfolk, Va.

Encouraging Features.

Our printing office, recently equipped with modern apparatus by the untiring efforts of our President's wife, is self-supporting. In this office is done all the

printing of the school and enough job work to bear all expenses.

Sixty per cent of the teachers in Norfolk and suburbs are our graduates.

There is a growing demand every year for a larger and better equipped dormitory. Colored students from rural districts all over the State, from all parts of the South, New York, Philadelphia, Baltimore, Washington and Chicago are anxious for the advantages of our school. They cannot be accommodated for want of dormitories. Among the number turned away are many well deserving boys and girls.

Every young man in the Middle and Senior classes is self-supporting. There

are nearly one hundred students in the grades that pay their own tuition.

Hard-working mothers support the largest number of the other students.

Our Principal has added to the property in the last two years, buildings for better equipment in value from six to seven thousand dollars, with less than two hundred dollars help from the Church Board or individuals.

These few facts are given to show that the labor here is not in vain, and that there are hundreds, yes, thousands of these much misrepresented people, who, like every other people, have their good and evil, are praying, and longing for an opportunity to prepare themselves for a complete life.

Industrial Work a Means for Elevating the Freedmen.

BY THOMAS R. ROBINSON, B. S. Chemistry and Agriculture.

(See Middle Frontispiece)

THESE are our preparation days and we should strive to lay as sure a foundation as can possibly be done.

Many of our boys and girls are being educated from books, but they can learn little out of books when their hands have not been trained along with the mind. Some who finish school, fail to return to their country homes and people, because of the low condition there, and many because education is wholly a literary education. Why should they do this? for they too are needy factors there.

There are other needs which are of vast importance.

The class of Freedmen who need the most help, live on farms and plantations, and many of the students are from the farms and plantations. Since these things are true, there must be some way to improve conditions on farms and plantations. This can best be done by indus-

trial training. The needs of the Freedmen of the South are food, clothing, shelter and proper habits. All of these people can not be reached directly by missionary agents, but may be reached by sending out among them strong men and women who have been trained to think and who can put thought into practice and whose hearts have been warmed by the religion of Christ. These men and women should live among the people whom they wish to help.

One advantage of industrial training is the consciousness of power. When a student leaves school, conscious that he knows how to farm, build a house or make things with his hands which other people must have and will buy, he feels independent. The girl who is sure that she knows many of the industries common to women is also happy and can make life a success. To elevate an individual, he must be given the power to supply

his needs and also to help in the work of elevating others. The freedmen must become producers as well as consumers. The industrial work taught in our mission schools of the U. P. church is agriculture, domestic science, brick-making, blacksmithing, carpentry and sewing. The man who knows how to farm here in the South is in a position to demand the respect of all who know him. The old theory that to teach the negro farming is putting him back into slavery, is fast fading out. Farming, as taught in Industrial schools, is a pleasure and a business. A man may have an office, keep books, and be as happy here as in a city office.

These are some of the things students are taught. There are no objections to the Freedmen farming in the South, where land is cheap and agricultural schools are many.

But where is the advantage? some may ask. First the young man is encouraged to buy his farm, to improve it and to make it attractive, and make himself an example for the people of the community in which he lives, and bring them to his standard in ideas and work.



Blacksmith Shop, Miller's Ferry, Ala.

A man of this character will be a good citizen, a good husband and father. In our town we have a young man who is a blacksmith with but a small amount of education. He has all the work he can do, and is a useful and well-respected citizen. It is not so much who we are, as it is, what we are, that elevates or

lowers us in the estimation of our fellow men. What has been said of farming and blacksmithing may be said about any other industrial trade. The most successful men are those who can teach by practice as well as by theory.

In teaching industries we teach duty as well as rights. We may not always get what we desire, but we should do our duty. It should be taught our young people that it is as respectable a profession to be a mechanic as it is to be a college professor; that counting the bushels of corn, pounds of meat, tons of hay, gallons of molasses, etc., is just as honorable as any other position they might hold. They should learn that we must not judge a man by the position he holds, but by his character and usefulness. There is a great need in the South of men of trades and we must fill our part of this need.

From a farmers' conference held in one of the counties of Georgia, I quote the following:

"As to the ownership of homes in the said county, it was shown that in five different places the proportion varied from one-fourth to three-fourths.

"E. J. Walker said that in his present county, the colored people mostly owned their homes, having farms from 20 to 400 acres and that most of these were paid for.

"Mr. Winfield said that in his precinct for a distance of five miles from his home, all the land was owned by colored people and there were but two log houses in the precinct.

"Mr. Gaines said that the colored people for miles near him owned their homes and farms and were living in good houses and that in the county they owned 21,004 $\frac{1}{4}$ acres of land."

Of course we have a class of shiftless people who are moving from place to place sometimes north, then back to the south; and some who are doing nothing for self or for others. But the people who are receiving an industrial education are buying homes, settling down, and

becoming prosperous and happy citizens.

On our place here we have established a farmers' conference in connection with our work, and I believe much good is being done already along the line of getting our people interested in its kind of work. We meet and discuss such subjects as will help to elevate our people. Our agricultural work here is doing nicely; this is our second year. Last

year we raised of corn about 250 bushels; oats about 2000 pounds; Irish potatoes, 22 bushels; millet hay, 5 tons; pea vine hay, $\frac{1}{2}$ ton; corn fodder, 3 tons; molasses, 100 gallons; hogs, 4.

We have feed enough to last our stock until we make a crop this year; others are trying to do the same and in this way we may elevate this people.

Chase City, Va.

What Should Mission Boxes Contain to be the Most Helpful to our Workers Among the Freedmen?

By MRS. PETER CLOUD, Midway Mission, Ala.

WHEN our church took up mission work twenty-two years ago among the Freedmen of the cotton plantations in the black belt of the South, there were many obstacles at every turn of the work in the way of making it of special benefit to the people. Farming conditions, habits of living and social life of the people presented conditions that rendered school work discouraging.

The children, who were not old enough to make regular field hands, were either left at the cabins to keep track of the babies or allowed to follow their mothers to the fields, where they amused themselves by playing in the sand. It was more convenient for the mothers who were expected to make regular hands in the cotton fields, from six to eight months in the year, to put on these children a little mother-hubbard which required very little time and knowledge to make.

The opening of the mission aroused an interest in the parents who made greater efforts to clothe their children in a more respectable manner for school, but the interest died when they learned that an education could not be obtained in a few weeks. As a result the mothers soon lost interest and patience with the chil-

dren who drifted back to their old habits and places of amusements.

The mass of our people in the rural districts is burdened with like conditions to-day and we cannot be surprised when we see them living such careless lives and making such little efforts in providing for their children. A large percentage of the children on the plantations, must depend upon their mothers or grandparents for support and if they get the benefits of school training they must depend largely upon the help the missions are able to give them.

Clothing of all kinds and sizes are needed for children from the ages of five to twenty-one years of age. Heavy clothing for boys or young men are much needed during the rainy season in winter and spring, also heavy shoes, overalls, overcoats, pants, coats and underwear of good material. In sending clothing to the missions, local conditions should be taken into consideration. Situated as we are here at Midway in the swamps, where the children often wade through the water and the prairie mud and thus remain in the school room all day with wet garments and feet, we need the most substantial shoes and garments. Cloaks for little girls, pants and overcoats for

small boys, caps, hats, stockings and socks are always needed. Such things as quilts, sheets, and pillow-cases are needed for the sick. *Frock-tailed coats, spool-heel shoes and old ladies' dress bonnets cannot be used.* The women prefer wearing the plain sailor and the bandana handkerchief. Christmas boxes greatly increase the interest in our Sabbath-school and Junior meetings.

Mission goods should always be shipped

in strong boxes as the heads are easily taken out of barrels and often the best things are taken out before they reach their destination.

The correct address should always be marked plainly before shipping and the bill of lading sent with notice. Send boxes C. O. D. as it will avoid paying the freight twice on the railroads, as we must sometimes do.

Prairie, Alabama.

A Review of Women's Part in Freedmen's Mission Work.

BY MRS. R. A. ELLIOTT, Freedmen's Secretary.

THE general conditions of the colored race and some knowledge of what our Church is doing for these people, deserves careful study by us, that the best possible things may be planned for their welfare. As representatives of the white race, we owe a special debt to the Freedmen, different to that we owe to any other people within our land.

Let us recall their sad history. They were brought to this country by force and held in slavery for 250 years and then, at a terrible cost, liberty was given to them but the greater part were left in a pitiable condition, destitute, despised and degraded; freed from physical bondage but left in a darker bondage of ignorance, immorality and superstition.

Their condition was soon discovered and our Church was one of the first to come forward and send aid for their destitute bodies and darkened minds. When the first call for missionaries was made the greater number of those who responded were women, and to-day the greater number of the workers in our Freedmen's mission are women.

The women of our Church have always manifested an interest in this department of mission work and ever since the organ-

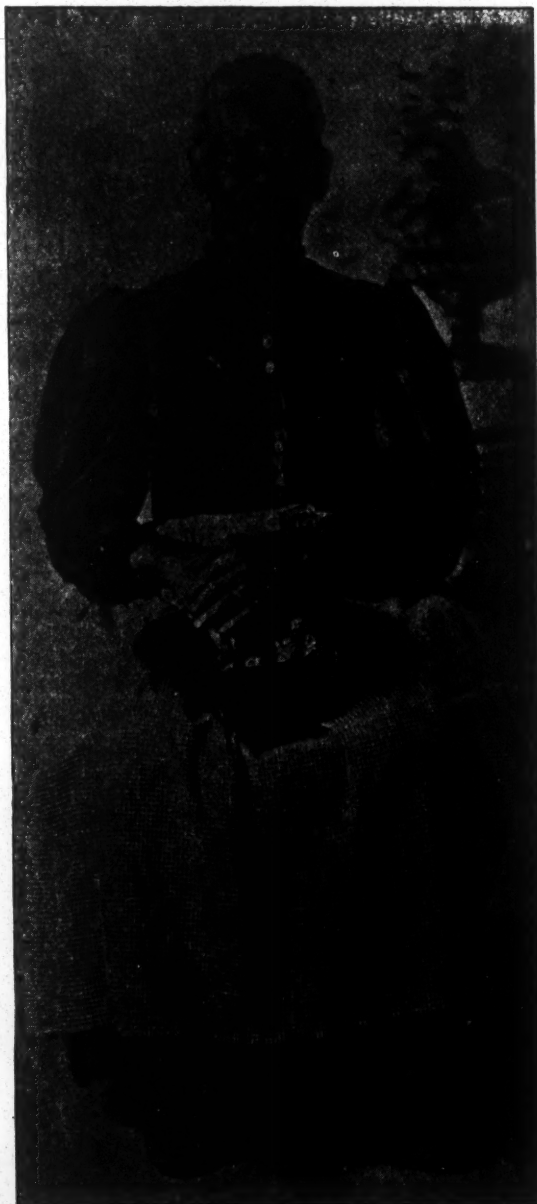
ization of Women's Missionary Societies' contributions have been made to this work. At first the work was all under the care of the Freedmen's Board and no special work was undertaken by the women until after the organization of the Women's Board in 1886.

Property.

During the year 1887 a Home for Little Girls was erected at Knoxville College and two years later the Girls Industrial Home at Chase City. A Home being needed for Little Boys at Knoxville, the one was given to them and a larger building erected for the girls in 1890. This is now known as McDill Hall and has been a great blessing to the many girls who have had the privilege of its shelter and the loving care of its matron.

From time to time land has been purchased and other buildings, necessary for the enlargement of the work, have been erected. In 1895 the Women's Board bought a farm of 627 acres at Prairie, Alabama, upon which, in addition to the farm house, there are eleven tenant houses, each containing two or more rooms. These are all occupied and much good has been accomplished as the work of the tenants is done under the direction of the superintendent of the farm and they

are thus taught general farming and encouraged to become independent farmers. The home making is also a feature of the work, in contrast to the usual manner of large families living all crowded together in a small-roomed cabin. The Junior Missionary Societies contributed the money which was used to erect the School building at Prairie and it is known as the Jennie Hastings Gillespie Memorial in memory of Mrs. Gillespie who had been Junior Secretary and worked hard to secure this money. The Women's Board have also erected a



"The uplift of the young is the pride of the old."

Teachers' Home here and assisted the Prairie people with the Girls' Dormitory.

In 1897 a tract of 39 acres was purchased at Camden, Alabama, upon which the Board has erected a School building, Teachers Home, Girls Dormitory (Mary Carson Memorial) and assisted the people of Camden with the Boys' Dormitory.

At Miller's Ferry, Alabama, upon ground donated by our friend, Judge Wm. Henderson, of that place, the Board has erected a Parsonage, Girls Dormitory and the Robinson Memorial Infirmary. The last named building has just been completed and will be a great benefit to these people. Not only is the building a memorial but a number of rooms and beds have been furnished as Memorials.

The Women's Board also provided the money for the erection of the School building at Athens, Tennessee.

Work.

While the gospel is the only remedy for evil and the only power to elevate any race, yet together with religious instructions an education is of great importance. A school has been established by our Freedmen's Board at all the mission stations and realizing the importance of educating the hand as well as the heart and the head, industrial training has been made a feature of the work. The women of the church, through the Women's Board, have taken charge of the industrial work for girls, sewing and domestic science; and as each mission has been opened this Board has provided for these departments.

A sewing department has been established at every one of the schools and a separate dress-making department at Knoxville College. The pupils are taught to sew and mend neatly, to cut and fit garments, so they are enabled not only to make their own clothes but to sew for others. A number of girls thus help support themselves while in school.

Domestic science departments have been established in eight of the larger schools namely:—Chase City and Norfolk, Va., Knoxville and Cleveland,

Tenn., Miller's Ferry, Camden, Prairie and Arlington, A'a. The pupils are taught to properly cook and serve a meal and the general work and care necessary in a home. This is training much needed by these people, many of whom know little of what a home should be.

That good work is being done in both of these departments is shown by the interest manifested and the improvement made in many homes where the mothers and daughters have been taught in our schools.

A nurse training department has been opened at Miller's Ferry in connection with the Robinson Memorial Infirmary and we feel much good will result from this instruction which is especially needed at this mission on account of its location and surroundings.

Besides the teachers necessary for these departments the Women's Board supports all the matrons of Dormitories (8 in number), a Bible-reader at Knoxville, and the Superintendent of our farm at Prairie, making 36 workers now under our care and requiring \$1315.00 per month for salaries.

The second-hand clothing department is also under the care of the Women's Board. An effort is made to systematize the sending of clothing so that all may share in proportion to their needs. While some of the missions have outgrown this need yet to the others clothing is very helpful and many are thus enabled to attend church services and send their children to school who could not do so without this help. To be most helpful barrels should contain clothing that is plain and serviceable, not fancy garments nor clothing too much worn to present a respectable appearance.

Articles of all kinds for both children and adults are useful but clothing and shoes for children of school ages seems to be most needed. New material is always very helpful for sewing departments; such as muslins, gingham and all kinds of dress goods, scissors, needles, thread, children's thimbles and every-

thing necessary for sewing.

So, dear reader, the part of the work among the Freedmen for which we, the women of the church, are especially responsible is the support of all sewing and domestic science departments, the support of all matrons of Dormitories, Bible-reader at Knoxville and Superintendent of our farm, the support of the Robinson Memorial Infirmary, the care of the second-hand clothing department and the care and maintenance of all buildings owned by us.

In addition to the amount necessary for the support of our workers and their work, a good sum is required every year for the care and necessary repairs on our buildings. The demands of the work are constantly increasing and buildings need to be enlarged and new ones erected if we are to keep up with the opportunities open to us.

Two new workers will be added this year, a sewing teacher at Birmingham, Alabama, and a domestic science teacher at Henderson, so our salary list will be larger and more money will be needed to carry on our work.

The results are encouraging; every year shows a marked progress and advancement, for success is to be measured not only by the position that has been reached in life but also by the obstacles that have been overcome.

2102 Sidney St., S. S. Pittsburg, Pa.

Workers Supported By the Women's General Missionary Society Among the Freedmen.

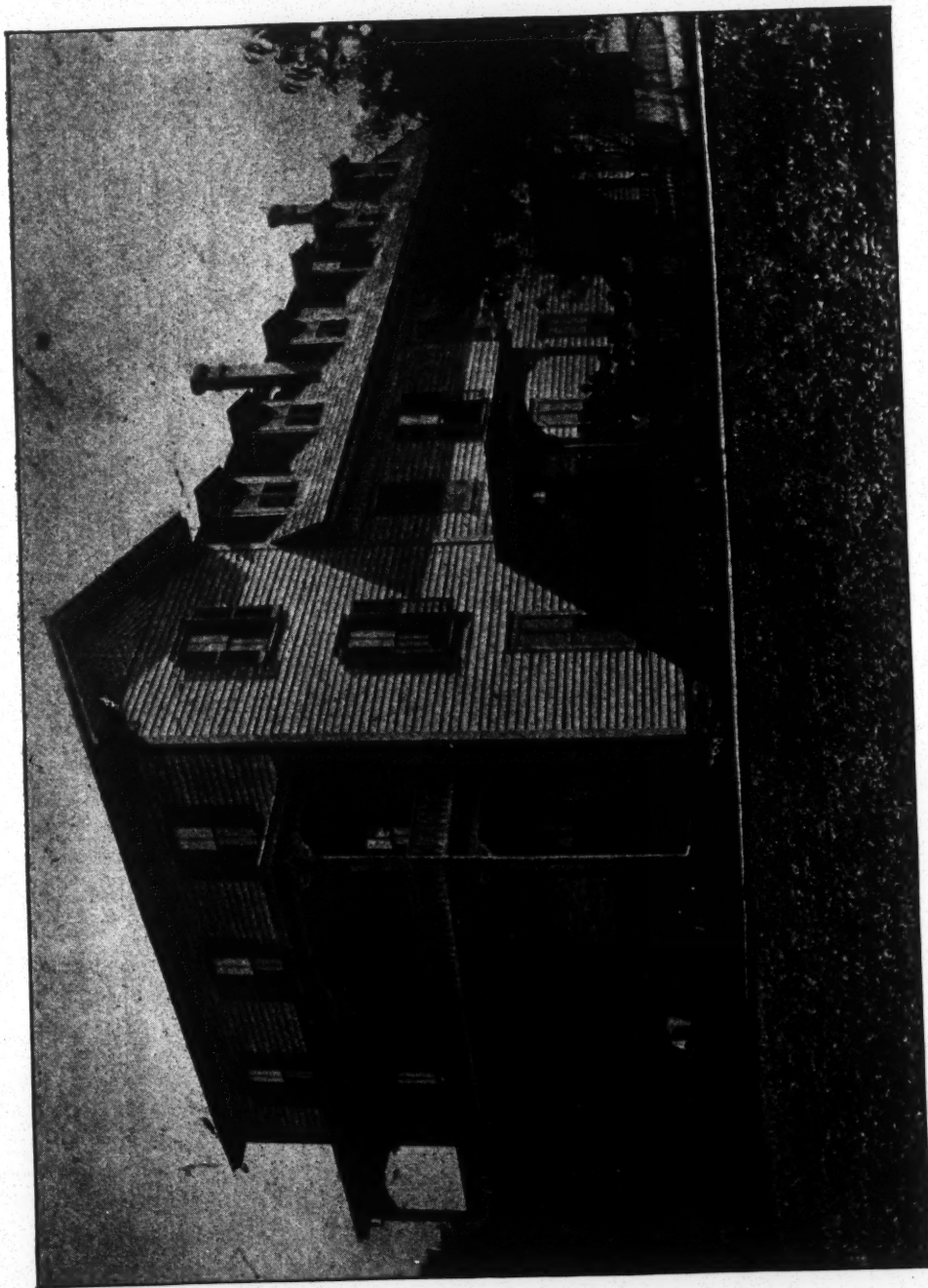
Supt. of Farm, Prairie, Ala.
..... Mr. N. B. Cotton
Bible-reader, Knoxville, Tenn.

..... Miss J. McCahon
SEWING TEACHERS

Athens, Tenn. Miss Pattie Taylor
Bristol, Tenn. Miss Jennie McArthur
Cleveland, Tenn. Mrs. Katie Bates
Riceville, Tenn. Miss Julia Jones
Knoxville, Tenn. Miss Anna Weir.
" " (Dress-making)
..... Miss M. J. Fisher



GROUP OF PIUTE INDIANS ON THE STEPS OF THE CHURCH AT WARM SPRINGS AGENCY.



GIRLS' INDUSTRIAL HOME, CHASE CITY, VIRGINIA.

Bluestone, Va. . . . Miss Mattie Blackwell
 Chase City, Va. . . . Miss Margaret Kerr
 Norfolk, Va. . . . Miss Hester Young
 " " (assistant)

..... Miss Velma Diggs
 Henderson, N. C. . . . Miss Alice Burris
 Arlington, Ala. . . . Mrs. Lelia Michael
 Camden, Ala. . . . Mrs. W. G. Wilson
 Canton Bend, Ala. . . . Mrs. J. N. Cotton
 Midway, Ala. . . . Miss Lela Bennett
 Miller's Ferry, Ala.

..... Mrs. Sophia Johnson
 Prairie Ala. Miss Lula Marsh
DOMESTIC SCIENCE TEACHERS.

Chase City, Va. Miss Edith Elder
 Norfolk, Va. Mrs. Martha Walter
 " " (assistant)

..... Miss Maud Alston
 Cleveland Tenn. . . . Miss Bertha Peters
 Knoxville, Tenn. . . . Miss Grace Braham
 Camden, Ala. . . . Miss Willie B. Hodge
 Miller's Ferry, Ala.
 Miss Virginia Williams

Prairie, Ala. Miss Lizzie Bradford
 Arlington, Ala. . . . Miss Lucy Woodward

MATRONS.

Knoxville, McDill Hall
 Miss Margaret McDill
 " McCulloch Hall
 Miss Clara Speers
 " Elnathan Hall
 Miss Hannah McKee
 " Boarding Dep't
 Miss Emma Pinkerton

Henderson, N. C.
 Miss Christianita Totten
 " " (assistant)
 Mrs. Martha Loving
 Chase City, Va., Vincent Hall

..... Miss M. E. Campbell
 Miller's Ferry, Ala.
 Mrs. Sarah A. Parker

Teachers of Domestic Science at Camden and Prairie are also matrons of the girls' dormitories at these missions.

The Importance of Educating the Indian.

BY REV. J. A. SPEER.

IN dealing with the Indian problem I am of the opinion that a very much larger measure of the "Golden Rule" should be employed than many people are willing to grant. We look at the poor red man in his blanket, call him indolent, never once considering that possibly if we had been born and reared as that same Indian we might be no better than he. It is very much easier to claim the indulgences of that rule, than it is to grant the same to others. Then too, he is only an Indian. What right has he to share with us the benefits of this rule?

I affirm that the Indian is to be pitied and should call forth the sympathy and charity of Christian people. Think how he has been raised, not as a tiller of the soil to earn or secure his daily bread, but a hunter, living on game as the aborigines of all countries have usually been,

With a sparse population and an abundance of game, there was little or no incentive to do more than to secure, day by day, just food enough for present necessity. This required no large amount of labor, as no great physical effort would ordinarily be necessary. This manner of life continuing, generation after generation, it may be for scores of generations, indolence becomes a feature in his very nature.

It is the Indians permanent hereditary asset from which it is no easy matter to free himself. He learns to go hungry even to the point of starvation like Esau of old, if game is not to be found just at the time, and withal learns to live on very little as compared with the man who tills the ground for his living.

No wonder then, the Indian wants to be satisfied with himself and would rather be an Indian than a white man for

the reason "the white man has to work too hard" I suppose there is no more indolent person to be found in all the world than the one who lives the simple, easy life under his bread-tree where almost no effort is required to secure food enough to sustain life.

This must all be taken into account in all our attempts at solving the Indian problem. He must be taken as we find him and our efforts to better his state must be adapted to his special condition and hereditary disabilities, else we shall not only fail of accomplishing any good but will do harm. The farmer to be successful must adapt himself to the particular kind of soil he tills.

I do not agree with those who regard the Indian as altogether different from other people and who make him either a god or devil, for he is neither the one nor the other. He is human and should be treated as we do other human beings.

All other nations and races are measured by a common standard. Why single out the red man and measure him by a wholly different standard? Give him a white man's chance and let him take the white man's chances. This will be better for him in every way. However this may not excuse us from applying the "Golden Rule;" trying to put ourselves in his place, to understand if possible his natural hindrances and in the spirit of charity adapt our methods of work to his special condition.

Too much theory has been wasted on the Indian and not enough practical common sense. Some persons with ills, real or imaginary, are fond of trying all the doctors and testing the virtues of all sorts of patent medicines. With the Indian the order is only reversed, for he is made the unfortunate patient in the ever-changing management of the office of Indian Affairs at Washintgon, where each incoming commissioner is free to test his own pet theories as to civilizing the red man. The patient must submit while these doctors proceed with their experiments for "he is only a ward of

the government" and what right has he to enter a protest? When the writer once suggested to an Indian Inspector that these people had objections to certain measures that were proposed, he replied, "O, the government will pay no attention to what the Indians have to say"

A man who has had many years experience with the Indians, is in charge of a very successful Indian school and who is widely known to be a warm friend of that people, has said, "I believe it is useless to try to civilize the old Indians." As a general rule this may be correct. There are exceptions but they are possibly not numerous enough to encourage the effort.

I can see a marked change on these Warm Springs people as a whole, in the last fifteen years, but the older ones have not changed materially. Men and women in middle life when I first knew them, are no farther up the scale of industrial life to-day. An Indian boy, just out of school, suggested to his father that they get a set of harness so he might plow some land for a crop. The father, who had never done such work in his life, said "No, that would wear out the plow." A man, somewhat advanced in years, though strong and vigorous, complaining that his horses had all died for lack of feed, was asked why he did not farm his land and raise feed. He said "I think me very lazy, maybe tired." The force of habit was too strong for him to work a change.

The older Indians may be converted to Christ but it is doubtful if they are ever converted to habits of industry. The young, however, may be moulded and influenced and here the efforts of the government and church should be united. The younger ones are generally making some progress in the matter of industries, though with a different policy and improved methods, they might and would progress much more rapidly. I am now speaking specially of the industrial life. The efforts of the government are more in this direction now than in former

years. This is well under wise management and proper adaptation.

The industrial may be, and I think is, often overdone or fails in adaptation. In either case it becomes a hindrance instead of a help. Work that is mere drudgery is irksome and begets a dislike to it in the mind of the child. Then if one must live by farming, it is worse than needless to spend months and years in learning a trade, for this special training only tends to unfit him for his life work, that of tilling the ground and taking care of stock. Not a few on this reservation have been seriously injured in this very way, while many others, through school drudgery, have been given a positive dislike for work of any kind and ruined for life. An industrial teacher, connected with one of the Indian boarding schools, was one day plowing in the field, preparatory to sowing and planting. Seeing him alone I asked him if he took the school boys to the fields to give them lessons in farming. He looked at me and said very emphatically, "No, I would not be bothered with them in the field."

The school carpenter was of the same mind. "Why" said he, "they don't know how to saw a board off square." These same boys were sent to saw and split wood, or do the drudgery and scavenger work about the barn and pig-sty. things for which every boy has a special dislike. Think of it! A man employed and paid by the government to teach industries to the Indian youth will not have them about him, will not take the bother to do the work which his government position is intended to accomplish. Is it any wonder if these school boys contract a dislike for work? Never once is appeal made to the manly pride and ambition that may be found in any boy of even moderate ability, let him be of any race or color.

The boy wants to be a man and takes pride in doing a man's work or trying to do it. Here the teacher sends the boy to do the distasteful work, which he him-

self dislikes, while he does the part which the boy would be delighted and feel proud in doing. A love for some line of industry and an ambition to succeed in it are necessary elements to success in all industrial training.

The Indian boy, along his own lines shows the same ambition and desire to excel, that is found in the ordinary white boy and there is no reason why he should not carry the same traits into the common industries, if properly directed and encouraged.

I do not speak of boys exclusively, for what is true of them in respect to industries and industrial training is just as applicable to girls in their lines of work.

There can be no doubt as to the importance of industrial training and manual labor as an aid in civilizing and christianizing any people. In China and Japan where the population is dense, people must work in order to obtain a living. Here, habits of industry prevail, the gospel succeeds more readily than where people are less industrious. If once the Indian becomes thoroughly industrious, the difficulty of civilizing him is largely removed and the work becomes comparatively easy. Just how best to accomplish this is the real problem.

I do not profess to have solved the question but will venture a few suggestions.

One is, the burden of effort should center upon the children and youth. These may be moulded and developed through educational channels.

Charles Curtis, the son of a full-blood Indian woman, was very recently elected United States Senator by the legislature of Kansas.

General Parker, a staff officer to General Grant and afterward Commissioner of Indian Affairs, was a full-blood Indian. He it was who wrote the terms of General Lee's surrender to Grant in the Civil war.

It was my privilege, some years ago, to be a passenger in the same stage coach with the Hon. Horace Maynard, member

of Congress from Tennessee. A more princely looking man and cultured gentleman I never have met. Men everywhere recognized him as a leader among men and yet no one could fail to recognize the Indian face. His mother was an Indian of unmixed blood. This list might be greatly lengthened. Men and women of mixed and unmixed Indian blood are not newcomers, nor yet a thing of the past in our public life. Scores of them are to day filling good positions satisfactorily both in the government service and in civil life and are a proper answer to the charge that the Indian makes no good use of his education. Again the industrial training should be along lines best adapted to draw out and develop the boy or girl. Train up a child according to his way. I believe this to be good sense as well as good scripture. There is variety among Indians no less than among whites. Not every boy is intended for farming, nor is every girl naturally adapted to become a farmer's wife. It is probable that even intelligent parents do not appreciate the meaning and force of the above scripture as they ought. I knew a man, who as a child, was dedicated to the Christian ministry by his parents. He spent twice the usual length of time plodding through the course of study, proved an utter failure, tried farming and died in the poor-house. As a machinist he would have been a success in life.

It is unfortunate, however, for the Indian that he is so largely restricted to agricultural pursuits, for the lack of a market for his labor in other lines. Being shut out from the rest of the world on reservations is largely responsible for this. Those who have been taught a trade while at school, find no paying demand for their services on the reservation and intimidated by the white man's prejudice he remains on the reservation, loses all his ambition and is a disappointment. Henry M. Curtis, Hon. House member

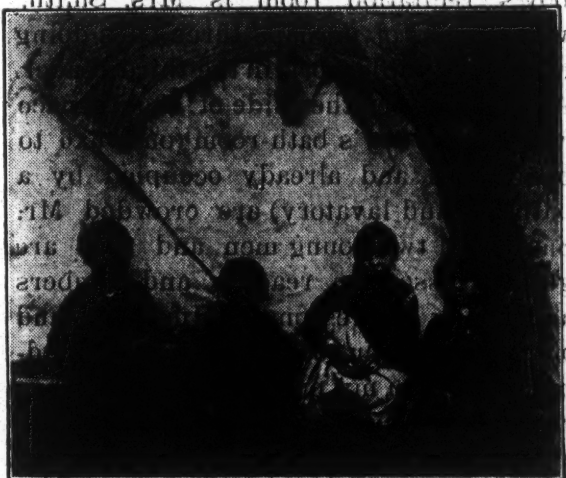
pointed failure. This is a serious obstacle to the education of the Indian at present, for I think but few of them are naturally inclined to farming. Some are so inclined, and are succeeding fairly well. In time however, as reservations are thrown open, and this people are brought into contact with the whites, these conditions will be corrected. Another suggestion, and that is, at the close of school life special attention should be given to the young man or woman. The beginning of practical work at home is a period of the utmost importance, and to insure success requires the encouragement and protection of those having government authority. Left to himself, as is usually done, failure more or less disastrous is almost sure to be the result. He will excite the envy of the older members of his tribe, who will lay siege to him and compass his view in some way, for it will never do among Indians for the young to start out on an independent course on his own account. Saloon keepers and their emissaries will use their wiles with most demoralizing effect. Graduates from the advanced, now reservation schools, when returning to their former homes, should in my opinion be placed in a colony or community of their towns isolated so far as possible from their town people, and protected from all sorts of human vultures, until they become established and develop some strength of character. With a policy of this character by the government, combined with Christian effort by the Missionary, the welfare of the Indian will be reasonably assured. The Indian is a weakling in the matter of self support and as a people must necessarily be so for some time to come. Shall not we, who are more highly favored in every way, give heed to the admonition of the inspired word "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." *Simnasho, Oregon.*

Scenes from Tama Mission Life.

BY MISS ELIZABETH CAMPBELL.

THE scene described below took place the last days of June, 1906.

A small Indian boy playing along the tracks of the Northwestern Railroad, thought he would amuse himself by lying down close to the rails and touching the wheels as they passed him. But after a few successful attempts, the time came when he missed the wheel, and his hand was drawn under it and literally torn to shreds. Then he sprang up to be struck by the car steps, laying the fleshy part of the leg open to the bone, and cutting an ugly gash in his head. He lay there until almost dead before he was discovered, when he was brought to the Mission, a doctor sum-



Scene from Tama Mission Life.

moned, the hand amputated and the other wounds sewed up. He bore his misfortune with wonderful fortitude, never crying but once, and that when the doctor came to dress the wound and he thought he was going to lose another hand, off or something equally dreadful. We have had him at our house almost continuously since, and find him a most winsome and lovable child, and while we regret exceedingly the accident that has crippled him for life, we are grateful for the watchful Providence that has placed him in our care, and given us a chance to in-

fluence his life in a way we could never have done otherwise.

Just three days after his accident an older boy was trying to jump a freight train to steal a ride to Montour, when he slipped under the wheels, crushing his foot so it had to be amputated. After the operation he was brought to the Mission, and left for one month, until all danger of infection was past. I have recalled these scenes, because I wanted you to know how they have affected our relation to the tribe. At first excitement ran high, and they flocked to the Mission. It was the first amputation in the tribe, and they were unsparing in their criticism, evidently thinking it had been better to let the whole body die at one time, rather than to bury it in sections. When in three days a like scene was repeated, it seemed too much to bear, especially when false stories were circulated. But the older boy who was reported to be crazed with pain and grief at the loss of his foot, was found singing his Indian songs, from morning till night, and royally entertaining his visitors with the graphophone; and the little fellow was skipping around the house as merry as a lark, and even playing tricks on the doctor while he was dressing the amputated limb. Gradually a new sentiment began to crystalize in camp, and some of those who so fiercely opposed the operation began to realize that after all it was a good work that had been wrought, and to-day we have many warm friends, and our hold on their hearts has been strengthened because of the successful issue of our hospital work. It has seemed to mark a new era and to give us a new place in their confidence. And now I bring you up to another epoch marking event in our history—December 25, 1906. We had made a forward movement and half feared a repulse, for in the history of the Presbyterian

Mission, a *man* had been sent to carry on the work here, and for some reason he failed to reach the people. On the first of December the Board had sent us a man and we were in doubt as to his reception. When Christmas drew near and we were facing the question—how to mark the event for the Indians—we decided to give a Christmas dinner. The last Christmas before the old mission was closed, a feast was prepared and *not one* came. Two or three times after we moved into our mission building, we tried giving a feast to a few invited guests, and they almost invariably stayed away. And so we entered upon our project with many misgivings, and in much doubt as to the quantity of food we should prepare, but convinced of this: if our guests responded to our invitation, we were certain of their friendship, and equally certain that the coming of Mr. Smith was in no way a detriment to our work. Our faith (always brighter than our immediate prospects) led us to prepare largely, and then to eagerly watch the road for the expected guests. We had bought half a full-grown porker and other things in proportion, and when Christmas was past there was little left but pleasant memories. These were lodging in the hearts of Missionary and Indian alike. When the morning dawned there was not *one* guest we were *certain* would come. Before the day ended we had feasted and filled eighty-nine persons, and so evident was the good fellowship between us and our guests, that we were unanimous in voting it the happiest day of our lives, although we were slightly tired when the last dish was washed.

And now I present another scene. It is March and Mr. Smith with three young men is busy; drilling a water well across the road, making a cistern, fixing up the pasture fence, plowing the garden and preparing for spring generally. At least one boy is at work there who was never known to work before.

But there is another who is not too busy to respond to the call from the house, and when we enter a little later we find him with coat off and hands washed, kneading the bread and making the biscuit for dinner, and we decide that in our history we have reached the Industrial era.

But I must give you one more picture to hang on the wall of your imagination. It is evening, and our night school has assembled. While we finish eating supper we can hear them reading aloud, and some one, more resourceful than the average, has turned the clock back so nine o'clock will not come too soon. Up on the first floor, seated around the table, is Miss Holstead (Miss Taylor's substitute) and two Indians struggling through the mystery of "I see a boy and a dog." Down in the basement in the boy's recitation room is Mrs. Smith, with a class of perhaps three boys doing quite creditable work in the third reader. Around on the other side of the furnace room in the boy's bath-room (only 6x6 to begin with and already occupied by a bath tub and lavatory) are crowded Mr. Smith and two young men and they are getting lessons in reading and numbers and giving him lessons in Musquaki, and out in the larger room where I am holding forth with my pupils, are three other young men clamoring around Mr. Smith's eleven-year-old boy saying, "*Kennes*, we want lesson," and the *child* becomes a *teacher*. And then, when I combine the last two scenes, I decide to give it a broader name and call it the educational era.

We are rejoicing in our work and its evident success. In the assistance of our new helpers, who are so admirably suited for the work that the Lord's own hand must have led them here. But we still lack the one thing needful,—a hungering after righteousness. Pray for the spiritual awakening that must come soon.

Tama, Iowa.

Music an Aid to Missions.

BY MISS BERTHA E. KINSINGER, of the Presbyterian Mission.

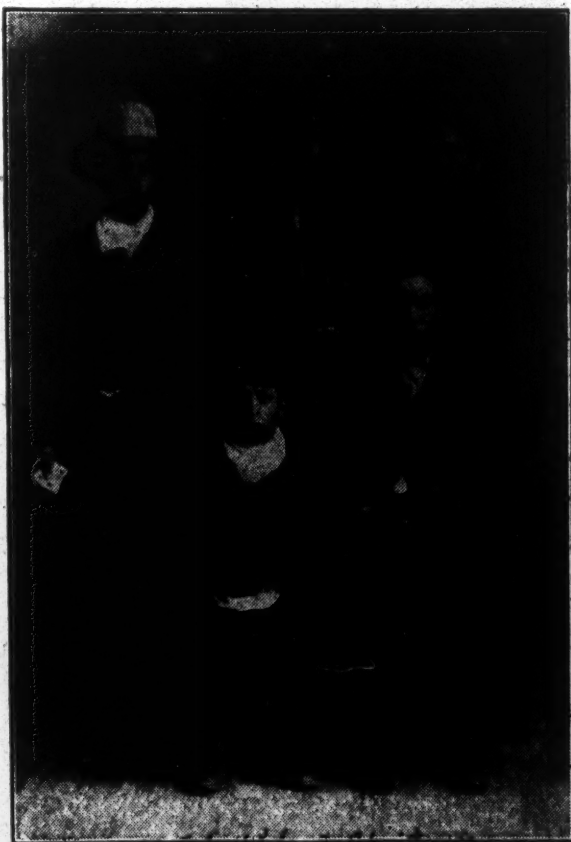
NOTE.—Miss Kinsinger has been working among the Cheyennes for more than ten years and has been very successful. The Indians regard her as being more than human because she has learned their language. She is the first white woman to do so.—Eds.

THE study of Indian music in itself as well as that of any particular feature of Indian life and custom, is so large, that the missionary, who has for his motto, "This one thing, I do," gathers only a general, rather than an exhaustive knowledge of these things. It is well known that the Smithsonian Institute of Washington, also other institutions of its kind, send out men who devote all their time and energy to such special research. In the multitude of the missionary's duties, he needs to beware of the temptation to delve too deeply into these interesting and and fascinating subjects for careful study, to the neglect of his first duty—that of saving souls. My dear readers, all of whom we trust are warm mission friends, will understand our position.

To our ears the Indian music is weird, monotonous, suggestive of heathendom, hard to reproduce in exact tone, yet not without charm. Notice this old medicine man as he trots a little Indian child on his knee and sings to it. There is something very soothing and quieting in his low crooning. An authority from Washington, who has spent years and years of careful research among many tribes of Indians, claims that in thought and melody, he found an Arapahoe song that would be very fitting for general Sabbath School singing. Usually very few thoughts are expressed in a song, and the measure filled out with a repeated "Hi, thi, hi," corresponding to our "Tra, la, la".

The Cheyennes have many songs. Every possible event is the occasion for a special song. There are burial songs, doctoring songs, dancing songs, war

songs, lullaby songs, courting songs, sad songs, happy songs, hunting songs, tribal songs, clan songs, sun-dance songs and others. A very pretty sight we witnessed once at the sun-dance, (the great religious event of our Indians), was a morning parade of warriors. At break of day they could be seen on horseback, collecting on a knoll to the east of the large camp. All were beautifully and elaborately decorated with fresh willow garlands. Horses and riders were almost covered with the green foliage, and some carried huge branches like banners. When the company was complete, they circled slowly about the large camp, eight to ten abreast, chanting a special song used only on that occasion. The horses, well-trained and skillfully handled, seemed to enter into the very rhythm of the song.



A Group of Full Blood Choctaws.

It was indeed a very pretty sight, and similar to such we read of in Greek history.

The religious songs interwoven with their own religious ideas, are slowly passing away with the dissemination of gospel truth. The preaching of the Word has already wrought wonders among our Cheyennes, and there are very few who do not acknowledge that this is verily God's Word. To break away entirely from the old teaching and tribal custom, is however, not an easy step. Many seek to combine the two, easing their conscience by not opposing the new, yet clinging to the old. The company of such who break away and stand for Christ, is growing larger each year. With the new light and life that has come to these souls, comes also the necessity of suitable expression in song and prayer. We have in our hands, just from the press, a collection of thirty gospel songs in Cheyenne. Among these are such standard hymns as "Rock of Ages," "Nearer, My God, to Thee," "Jesus, Lover of my Soul," "I Gave My Life for Thee," "When the Roll is Called up Yonder," and others translated both from English and from German. Of the value of the Word and songs in the Indian tongue, we will let the Indians speak for themselves. A Christian woman dictated among other things, the following: "My blind husband and I come often to Cantonment, (our main mission station,) so that we may both hear the gospel in our own language, which makes our hearts glad. We were deaf and in darkness, but here the words come into our hearts, and there is light. We Indian Christians are like a company of children out of the wilderness, but we love Jesus and want to follow Him. On the path we oftentimes stumble, but the Father in Heaven raises us up, and watches over us like an Indian mother over her children. Yes, He has a family here, and it

grows larger every year. Pray for us, pray for my people, that all come to Jesus." An old Indian who attended a series of meetings last summer, said, "Now my heart is glad when I hear God's Word in my own language, Christian prayer and song in words I can understand."

The Cheyennes are an interesting tribe, but they have a difficult language. Is it not strange that in enlightened, Christian America, no white man ever attempted to master this language, to reduce it to writing and to give God's precious Word to these dear souls in their mother tongue until within the past fifteen years? The company of gospel workers who speak and understand this language in part or fully, is yet very small, but the labors spent in acquiring this knowledge, has already been amply rewarded. A testimony we hear often from the lips of our Indians, is "you are Cheyennes, you speak Cheyenne." This fact gives us access to them which would be possible in no other way. The Cheyenne is very reticent and reserved, his whole system of religious thought and custom is withheld largely from the outsider, but to one of his tribe, all is free and open. "You are Cheyennes," has more weight than might appear at first glance.

But we covet your prayers that with the knowledge of the language, with the knowledge of the Indians, the faithful giving of the Word may be richly blessed unto many hearts; that we may lead them to the Saviour, that they join with us not only here on earth in the precious gospel songs, but form a part of the innumerable company who in heaven sing the new song, "Worthy is the Lamb that was slain who redeemed us unto God by His blood, and gathered us out of every kindred and tongue, and people and nation."

Clinton, Oklahoma.

Conference on Indian Work.

The Field.

By MRS. J. C. RANKIN

Paper read at the W. G. M. Convention, at Topeka, Kansas.



WHILE this "field" is not "the world," it does include what some people think "the earth"—that is, the United States, for our 270,000 red men bound our country. We find these children of the forest hunting in the North land, they are in the woods of Maine, they fish on the lakes of Florida, the pottery of the Pueblo of Arizona is sought by the white man, the Navajo blankets, the baskets, the beads and silver work of New Mexico are the pride of many a home in "the states;" the news from the red man of the Northwest is brought to us by our missionaries, we receive instructions concerning the Tama Indian at our own firesides by our Juniors whose help as an organization has been recently enlisted.

My message to-day comes not from the outline, but from the center of "the field" for I bring you a message from our brother in Red from the Land of the Fair God and her sister Indian Territory.

Last month 800,000 people celebrated the 18th birthday of Oklahoma, and her twin sister, Indian Territory, with her 700,000 rejoiced also, making a total of 1,500,000 of whom 100,000 are Indians, interested in the occasion.

We shall center our interest upon the Indian. In our Territories he occupies a unique position for he, as a blanket-Indian and as a citizen-Indian is in the midst of, or has easy access to civilization and its benefits. He is there clad in his blanket and moccasins, with long braided hair, with his squaw as picturesque and dirty as himself; he is there clad in the citizens' clothing and with shorn hair, but readily distinguished by his complexion and features, by his bright tie or handkerchief, by his belt of beads or painted leather and by his

squaw who, still blanketed, carries her little papoose on her back; he is there as a man from schools of learning, bright, intelligent and interested in affairs of state; he is there too, with his wife, not his "squaw," by his side, interested in the affairs of the kingdom, preaching the acceptable Word, not only to his own people, but to the white man as well.

He comes from his tepee, he comes from his cottage, he comes from his home of modern improvements. He comes from his lazy government-fed life; he comes from his cotton and corn field; he comes from his school, his law office, his pulpit.

Isn't the position of the Indian in our two Territories unique?

Eighteen years ago after leaving the railway limit I went by stage to the Government School at Anadarko. We passed through valleys and plains never touched by plow, over hills raised to their height, it seemed, for the purpose of giving a bird's eye view of this land of promise. We passed by woods at whose edge was the tepee of the Kiowa, from which the smoke curled in proper story book fashion and against which leaned the papoose strapped in its cradle; we passed on lounging at his ease, monarch of all he surveyed, through the favor of Uncle Sam, waiting for his squaw to kindle the fire from the wood of the tree she had felled, waiting for the evening meal—not of venison—but of beef which Uncle Sam in his kind, blustering way had driven within range of his modern, modern thunder-weapon. The Indian sent his children to school that his rations might not be cut off. The children of the forest were changed in appearance at least. The young Indian lad's hair was cut off, his uncomfortable moccasined feet were crowded into government shoes, his blanket was exchanged for citizens' clothing and he sat at a table three times a day and at evening offered prayer to Him who had, been said

Unknown God, but whose light was not shining dimly in his heart.

Six weeks ago, not by stage, but by rail, I passed through the same reservation, and the home of Geronimo and his captive Apaches, but how these scenes had shifted! Instead of the plains, the desert had rejoiced and blossomed as the rose, the mountains and hills seemed to break forth into songs and the trees of the field to clap their hands. The Indian was plowing his field while his wife prepared the meal which he had provided, in a cottage which had near it from one to three tepees, a wickiup, a summer house, and a windbreak—useful relics of days gone by.

The agency within the last five years has become a flourishing town of several thousand inhabitants, fitted with churches and schools—town to which the Kiowa, Comanche, or Apache goes in his carriage, to which his wife has probably hitched the horses and who often still blanket-clad occupies the back seat.

The Indian has not advanced because of what he *has* been, but because of what he *has to be*. The white man is now on the section next to Lo, and Lo is compelled to plow, to cultivate and garner—no matter how irksome the task may be in order to keep up, or even in sight of his neighbor. By this plan the introduction of the Indian to civilization is not so unpleasant as one might at first suppose.

It is hoped by many that in a short time Statehood will be granted to the twin Territories and that means that the five civilized tribes, numbering with their freedmen about 86,000, will be granted citizenship. The privilege of franchise however does not mean the recipient is ready to decide the destiny of a nation. This brings us to the mission of the Seven Churches of Oklahoma. These are not Indian missions and have nothing to do directly with the Indian, but they are missions in the field of the Indian civilization, and should have much to do with his real entrance into citizenship. Of the 100,000 so-called Indians, less

than 8,000 are less than three-quarters Indian. About 20,000 are Indian freedmen—ex-slaves of the five civilized tribes, but these few Indians once owned this land and still own the greater part of it. The five civilized tribes may be said to be a kind of "landed aristocracy" and still ignorant of the responsibility of ownership and citizenship. The Indians have the traditions of their fathers—battlefields, hunting grounds, broad ranges, wide forests. The occupation of the men is only a tradition, but that of the women remains.

Add to this the fact of slavery, and what Indian Commissioner Leupp has called "the mistake of too much aid," and you can have some idea of the present status of the Indian in Oklahoma. The idleness of the slave-holder, the shiftlessness of a government "ward," the conceit of independent nationality, with the vices of the white man enticing him, while "the white man's burden" has been withheld, remove him very far from the "poor Lo" of history and romance and make him the plain Indian of the Territories.

But now he has been allotted his land in severalty and is to become a citizen of this great nation with no special rights or favors.

While the situation in Oklahoma differs from that in Oregon and Tama, Ia., we rejoice in the fact that the Gospel we bring—the Gospel of purity, industry and truth—will bring the light of life to all, whether in Oregon, Tama or Oklahoma and Indian Territory.

Guthrie, Oklahoma.

The Missionary.

BY MISS ELLA MONTGOMERY.

Paper read at the W. G. M. S., at Topeka, Kans.

In response to the Master's commission "Go ye—and teach all nations," the true hearted missionary goes forth. If for a moment our hearts grow faint as we think of the home and loved ones left behind,—the voice of the commissioner sweetly whispers: "He that loveth father or mother more than me is not worthy of

me." In the hour of loneliness the same voice whispers—"Lo I am with you alway." Again, we are discouraged; as we stand face to face with an ignorant people, our hearts faint within us and in our helplessness we cry out, "Who am I?" when again the tender voice of the Master whispers: "My grace is sufficient for you—My strength shall be made perfect in thy weakness." And thus from day to day, the strength never failing, the presence never absent, and the courage strong in Him.

The routine duties of the missionary on the Indian Reservation are varied indeed. The cow must be milked, and the milk cared for; the chickens must be fed, and the patient steed that carries us over so many miles daily as we minister to the poor and needy, must be groomed, and made comfortable in his stall. Then too, conditions are such that a little garden plot is almost a necessity. But these are only the side accessories of the daily work of the missionary.

Every earnest, growing Christian realizes the importance and necessity of time daily alone with the Master, in the inner closet alone at his feet—the missionary more. Called into a special service for Him, laboring directly for the salvation of souls, at His feet alone is our solace and rest. Each day brings its new round of duty and we must wait for instruction and chart; in the morning waiting alone with Him that our section for the day's service be allotted; during the day, ever looking upward for the promised grace and strength, and, in the evening bringing to His feet the returns of the day's service.

We have no day to ourselves. We are not certain of an hour of quiet after the day has once opened, and the busy world astir. Though the flesh may weary with the continual call and cry, yet in heart we rejoice that we have been called to a ministry of uplifting service. The needy ones come to our door; some calling for help for the body, some hungry for food for the soul. Would that more came to

be spiritually fed. Some days there is almost continual coming and going from morning till night; and a day when at eventide we can say: "Not an Indian has been here," is an exception indeed. The greater number of them come for something to meet their physical need. We are delighted when an occasional one comes and says: "I just came to visit you a little while." And the occasional inquirer after the way of salvation brings a thrill of joy that finds full expression only in praise to the Lord who draws all who come to seek after Him.

We go to their doors and find the suffering ones waiting for comfort the Master has sent us to give. The aged and infirm, many of whom are deprived of their natural sight, appeal strongly, to our sympathy. They live in a narrow world and in a narrow realm of thought, and they wait anxiously for the missionary that they may receive a new lesson on which to reflect. In time of sickness they wait anxiously for our coming. If for any reason we are detained from visiting them promptly, when we do go they may say: "Our friend was very sick and nobody came to pray with us." Often all the service we can render is to sit quietly with them for a little time that they may feel the pulse-beat of sympathy. They look to us for spiritual guidance. They want for our reading and our prayers. Our love and our sympathy they crave. They are keen to discern whether our ministrations are from the heart or are mere business form. The former they receive, the latter they resent. This too, is our opportune time for reaching the unsaved, and for stimulating faith already begun. A little neglect means not only a lost opportunity but leaves space for false teachers to enter with their pernicious teaching.

In the time of sorrow too, when the death angel has entered and claimed from the circle one they have loved and caressed, the missionary's coming is anxiously awaited. Here missionary and people meet, heart meets heart as at

no other time. I believe I have had more assuring tokens of confidence at such times than in any other way. To hold the hand of the weeping father or mother, while tears and sobs burst from their hearts and shake the whole frame; to have the weeping wife or sister pillow her head on your shoulder and sob out her grief in your ear brings teacher and people together in a bond that is tender indeed. Here again is an opportunity of presenting the Truth to those who at other times we cannot reach.

Another part of our work and a part of equal importance with what has been mentioned is entering the homes of the unsaved, for not nearly all the Indians are anxiously waiting the gospel. I believe all welcome the missionary and I never found those who did not. I believe there are none but what say, "Why don't you come?" To many of them God's word has little meaning or interest but, perhaps for the sake of having us repeat our visit, they permit us to read. We often grow discouraged at this indifference, but when we remember the word which says: "My words shall not return unto me void." And the other, "The entrance of thy word gives light," we press on knowing that Christ Jesus hath the power, by His word and His spirit to reach the hardest heart and to save the vilest soul, and we pray that his name may be glorified.

Another important element in the missionary's life is the home environment, which perhaps half the day has been spent in your saddle alone in the mountains, and the other half largely amid scenes of squalor and destitution, how our hearts are cheered, and our bodies rested by the cheery home companionship in the evening. What comfort and joy there is in together talking over the work of the day and our hopes for the future. How much there is in the cheerily furnished room, bringing to our hearts home rest and home joy, none but those who have labored to lift up the lowly and degraded can know.

Take it all in all the missionary's life is a joyous one. Not always expressive joy, for we have infirmities of the flesh the same as others. The dark days we will meet in which clouds apparently cover every ray of light and happiness, but as the darkness and the clouds and the frost are necessary for strengthening and deepening the roots of the mighty forest trees, just so the heavenly Father hides at times the sunshine that in the darkness we may look up to Him and that the roots of our spiritual life may be deepened and strengthened.

The Wigwam.

Paper read by Mrs. Jeanette C. Alter, New Wilmington, Pa., at the W. G. M. S., Topeka, Kansas.

The primitive Indian of the Northwest lived the life that thoughtful persons are now urging as the antidote for this strenuous age. The field and forest furnished game for food, skins for tents and clothing, flint and stone for arrowheads and cooking utensils, giving incentive for constant, healthful activity.

The wigwam or buffalo tent, renewed each year, was a marvel of ingenuity; portable, self ventilating, could not blow down, and the only thing of the kind that admits of an open fire. Like the snow shoe, the moccasin, the canoe and the bow and arrow, the wigwam still challenges the white man to produce anything equal to it in design and adaptability.

Concerning the character of our primitive Indians, Schoolcraft, our Indian historian who spent forty years among them, says that he always found them to be "honest, hospitable, faithful, brave, war-like, cruel, relentless, yet honorable and religious, and capable, under divine guidance of grand possibilities." We have called them *savage*, but indiscriminate warfare was their only means of retaliation, for wrongs visited upon them by a Christian nation. The primitive Indians danced with delight at the groans wrung from his dying victim that was *barbarous*, but our enlightened

gentleman of the present day may plunge a dagger of words into the heart of his friend and smile at his mental torture. That is *civilization*. The actual in either case is about the same but it is the case of the savage that comes up for judgment.

Our native Americans advanced no further than the polished stone age, but they were fitted to cope with the conditions that surrounded them, and their philosophy led them to enjoy the simple life which their social nature and hospitality made possible.

The code of morals was strictly enforced, and perhaps could but best be summed up in the old chief's words: "Long time ago when man woman do bad we kill them, thats the best way; they do so no more." Their religion entered into the fibre of social and tribal life, and they marvel at the inconsistencies of culture and training behind them. A thoughtful old Indian said to a missionary, "We have been sitting here on the prairie all these years watching the white man trying to manage his religion. He can build great boats and run long trains but he cannot manage his religion; now if the white man who knows so much, cannot manage his religion, how can we, who know so little?" The story of the old Indian mother will give an idea of their loyalty, faithfulness and hopelessness of their religion. During a storm in the early spring, an old, furrowed-faced Indian woman was seen to emerge from her lodge and climb the hill near by. At last by painful effort she reached the summit and stood there, a silhouette against the dark clouds that rolled above her, as she sang a song to the Thunder God whom she believed to be present in the storm. Subsequently the story was joined with the song which accompanied

it. When she was a very young woman, she had fasted and prayed for four days and nights. She heard a peal of thunder, and to the Thunder God she dedicated her first-born child. When she became a mother, she forgot her vow, for a time in the joy of mother-love. The following spring the first peal of thunder recalled her vow, but her babe lay smiling up into her face. *Could* she carry it to the top of the hill and leave it to the mercy of the storm? No, she hid from the angry Thunder God. Another season came with the same result. Again a year rolled around and the old chief stood before her. "You have been unfaithful to your vow and some great evil will befall us." When the next thunder sounded in her ears she took the toddling little boy, her only child, by the hand and led him to the top of the hill, then turned to flee, but her child's frightened cry stayed her steps. He hid his face in her gown, and mother-like she clasped him to her heart. After that she watched her boy with mingled love and terror, hearing ever in the storm the voice of the angry Thunder God. One day a storm approached which drove man and beast to shelter, and sent the mother out to hunt her boy. She heard his voice, and hurried on anxiously. Then a blinding flash almost stunned her, but she pressed on, and an appalling sight met her gaze: her boy lay dead at her feet. No other children came to lighten her loneliness, and she knew not where to look for comfort as the Christian mother does in such an hour.

So every spring thereafter until she had become old, bent and grey she had climbed the hill and there with arms outstretched, and face upturned towards the gathering clouds, she had poured out her song of fealty and sorrow.

Editorial.

Establish thou the work of our hands upon us;
yea the work of our hands establish thou it.

The Twenty-Fourth Annual Convention Of The Women's General Missionary Society at Topeka, Kansas.

The opening meeting on Tuesday evening was one of great promise for the following sessions of the convention. Delegates had arrived from many states and far distant presbyterials of our church, including eleven members of the Women's Board, representing all departments of work under care of Women's General Missionary Society. Editors of Women's and Junior Magazines, missionaries from our Foreign, Home and Freedmen and Indian mission fields of labor, and a full representation of the officers and the executive committee of the convention, all of which declared to the people of Kansas that their pride to have this convention a large one, was fully assured. Not only was there a good representation from every part of the church, but an exceedingly large and interested number from presbyteries near the place of the convention came to welcome the first convention of the Women's General Missionary Society, in the state of Kansas.

During the past year the President, Mrs. W. R. Baldrige of Des Moines, Iowa, had in preparation, through thought and prayer, the general subject *Revival* and throughout the convention this thought was made of supreme importance in the prayers as also in contemplation of the work yet to be done. In the opening devotions, the Reverential Meditations that preceded each morning's worship, there was this distinguishing

thought, *Our need of a Revival.*

Addresses of welcome by Mrs. Williamson in behalf of the churches of Topeka and of Kansas, also the honor in having this, the first convention of our Women's General Missionary Society in their state; address of welcome by Mrs. Sloo representing the organization of city missionary societies, gave to the convention assurance of sympathetic and interested friendship in the work represented.

The address by the president is always considered the important event of the opening session. Mrs. Baldrige had chosen for her theme, *The Present Awakening*. This excellent address impressed her attentive audience of the power and place of revivals in all the undertakings of man to accomplish any thing for God. From the opening sentence to the close of her thoughtful and well prepared address, the speaker held the attention of her large audience, and impressed every one with her earnestness and interest in this important subject. Mrs. Baldrige maintained this sincerity of thought throughout the convention and ruled the following sessions of the convention with deep earnestness of purpose, suffusing the spirit of her convictions that our purposes will utterly fail unless we are mindful of our need of the Holy Spirit. We believe her strong purpose to impress this upon the convention was

manifest in every prayer offered. The intimate relation of prayer and faith as shown in so many earnest utterances of prayer during the convention may have become the distinguishing feature of this convention which had for its supreme purpose, not only the personal responsibility of work reported and begun but also the inseparable conviction of work yet to be done by each and every woman in the United Presbyterian church. The burden of every secretary as she gave the report of her year's work and the plans and need of more extended work, was that of the failure of the uninterested. The support of our large and growing missions is hindered because of the great number who have not heard the Master's call, "Go work to-day in my vineyard."

It would be very gratifying to give a full and well deserved account of this meeting. We are always glad to assure our readers that the important and reliable information necessary to their intelligent and inspiring work of the following year is to be found in the *July issue of The Women's Missionary Magazine*.

We are sorry to scan over the events and pleasantries of our good conventions, yet we are thankful so many were present at this one and faithful in attendance upon every session, taking notes, and are now ready to answer questions and give inspiration on their return home for the work awaiting the new year.

Wednesday eve from six to seven thirty o'clock the good people of our First church in Topeka. Rev. J. C. Renwick, pastor, conveyed the delegates and visitors of the convention to their handsome church a few blocks distant in conveyances provided by the First church people and there was given to each one the most delightful reception and beautiful hospitality, the pleasure of which we would have regretted to miss. Topeka is a beautiful city of homes, streets and forest trees, and will always be delightfully associated in our recollections of one of our good conventions.

If any of our Eastern young men and women wish to journey together in pleasure and happiness in a western state, we think the choosing of a Kansas home is no risk if they locate at Topeka, and go to work in either of the progressive United Presbyterian churches, where they will be welcomed.

Officers for 1908.

Mrs. J. P. White, wife of the pastor of the convention church, Topeka, Kansas, chosen for the convention president. May 1908. Sixth church, Pittsburg. Mrs. I. C. Rankin, Guthrie, Oklahoma, first vice-president. Miss Elnora McMunn, Home Missionary, second vice-president. Mrs. J. T. Logue, Cleveland, O., Secretary. Mrs. J. B. Hill, treasurer.

One face we greatly missed at the convention, Mrs. Mary W. Porter, statistical secretary of the Women's General Missionary Society and also recording secretary, until last year, of every convention since 1890. A most untiring and efficient worker, cheerful, tactful and helpful at every turn. Mrs. Porter has been one of the members of our Board that has been very ill during the past winter and it is very gratifying to her friends and to the church to know of her hopeful return to health.

Miss Elizabeth Caughey, for many years the untiring and genial literature secretary, was missed from her table where she has so carefully and successfully managed the introduction of literature to the new delegate, also the frequent visitor at conventions. Miss Caughey has resigned her position on the Women's Board and consequently made the office of literature secretary a vacancy. Mrs. John A. Crawford a newly elected member of the Board has been appointed to this duty. Mrs. Crawford is at home with literature, and strangers as well as those more frequent in attendance at our conventions all found her a most helpful agent of the Board in this important

duty. We call attention to the change of address for all literature and supplies heretofore furnished by the retiring secretary, Miss Caughey.

Be sure and address your correspondence for literature to 907 Publication Building, Ninth street, Pittsburg, Pa.

Mrs. Anna Herron, President of the Women's Board was detained at home on account of personal illness. Her attendance at Topeka convention was anticipated by many, the prayers and affections of all who know Mrs. Herron attend her in her love and devotion during her long service to the Women's Board.

OMIT CENTS.

The day of annoying, useless figures is at an end. Our General Treasurer, Mrs. J. B. Hill and the proof readers of the Women's Missionary Magazine rejoice together that to OMIT CENTS in remitting money means just what it asks for hereafter. See action of the convention.

The address on Freedmen Work by Mrs. Tillie Johnson, Miller's Ferry, Alabama, was a very superior presentation of the need and the benefit of a Christian education for the uplifting of the American Negro. We regret that her paper cannot appear in this number of our magazine, but will appear later, look for it. Mrs. Johnson will spend several months in Chicago institute for nurse training to fit herself for the new work at Miller's Ferry referred to in this magazine.

Miss Elizabeth McCahon, a pioneer missionary to India, now home on furlough was in attendance at the convention. The greeting she received was most worthily bestowed upon one so faithful and valuable during a long service in the chosen work of Foreign missions.

The Thank-offering was the important and all absorbing interest of Wednesday night. \$38,235 in six months ingathering is an inspiring sum to hope for the

greater \$100,000 in honor of our Silver Anniversary at Pittsburg, May 1908. Think of the needs and your opportunity, add these and make the gift great according to your ability.

Can any one associate a Thank-offering service with any other than the untiring and worthy Thank-offering secretary, Mrs. Mary C. Porter. She is so absorbed in her mission she does not object to any pleasantries scattered through the convention to her devoted and much loved enterprise. What would a convention be without our Thank-offering Secretary, Mary Clokey Porter?

If any woman in the United Presbyterian church has ever said the work of the members of our Women's Board is an easy pastime, that they have nothing else to do but receive and disburse the money forwarded by the women of the church, let them sit through a convention at the feet of these women and listen to their report of a year's work. We do not believe any woman who has ever heard the voices of Mrs. E. M. Hill, Mrs. H. C. Campbell, Mrs. N. Wylie Stevenson, Mrs. R. E. Elliott, Miss E. D. Brown, Mrs. Mary W. Porter, or Mrs. Mary Clokey Porter, and more recent members of the Women's Board can for a moment doubt their untiring energies must be some time overtaxed and their bodies refuse to do more. Can any one read the figures of the efficient treasurer Mrs. J. B. Hill and think of it as an easy task?

Oh women of the United Presbyterian church! if every one was as unselfish to do the work at their side, the duty nearest to them, as the executive Board of women year in and year out, there would be no need of their pleading for more interest and greater devotion, as we have heard with aching hearts these past days. Some one must fill the places in the near future of these women. Are any of you giving yourselves in preparation for it?

Mrs. N. Wylie Stevenson, junior secretary, who has been so ill during part of the year was able to be in attendance at the convention. We regret our inability to provide more space for this department and a fuller account of the growing work. Our future magazines will tell you some things you will want to know. Look for them!

The report of the secretary of Young Women's Work by Mrs. N. L. Wallace and the conference that followed we wish we had all the space it deserves that we might give our readers the encouraging features that there was delivered to the convention. Other numbers will contain and have more space to this important and growing work.

Miss Henrietta Moore, Miss Cynthia Wilson and Miss Rose Wilson, missionaries from India at home on furlough, Miss Bessie Campbell, sister of Mary J. Campbell, of India, all gave most appealing talks missionary night for the work waiting to be done in India.

Rev. W. L. McClenaban, of Egypt, in attendance Thursday favored the convention with a few words of encouragement and true appreciation of the work so well carried on by the Women's General Missionary Society.

Govenor Hoch, of Kansas, was introduced to the convention, Thursday night and among many good things said: "A church that is not a missionary church is not much of a church;" "What is the greatest problem of the day?" Gladstone said, "There is but one. the promulgation of the Gospel."

The Women's Missionary Magazine sincerely thanks all who added to its list of subscribers at the convention, yet the additional 3000 is far away, Help us to get them. "Do it now."

We have received interesting correspondence from India and Egypt that will appear in the August magazine.

Your attention is directed to the extra *sixteen pages* of this number of the Women's Missionary Magazine. Our regular edition is thirty-two pages. Frequently we have added *four* extra pages to accommodate the material relating to the study assigned for that number and also present in full the departments of work necessary to appear in every issue. Never before has the Magazine Committee attempted to furnish a *forty-eight page* Magazine.

That this number may not mislead any of our readers in expecting a continuation of a regular edition of forty-eight pages we bring this notice to your attention. The desire for such a large number of pages for a regular edition must find its expression in an increased number of subscriptions, adding at least 3000 to the present subscription list.

This number contains material relating to our growing Freedmen and Indian Mission work. May its earnest appeals as set before you in these articles and illustrations carry to each one opportunity for doing more during the coming year. The work herein presented is worthy of every woman's prayers and gifts. May it be so blessed.

And now remember the fields—the approaching semi-centennial of our Church will not mean much to the needs of the Women's General Missionary Society unless each and every woman of the United Presbyterian Church will see to it that she has an offering to the extent of her ability placed to the work under the care and to the needs of the Women's General Missionary Society.

\$100,000 is no great offering if every one will do what is possible.

"WE CAN AND WE WILL" is our motto now.

M. E. M.

Our Mission to The Freedmen.

By MRS. W. C. HUTCHISON.

"To God be the Glory,
Great things he has done."

One who has had the inspiration of a visit to Knoxville College when the hours and days passed away too swiftly, each one full of joy and profit, of admiration and approval of the splendid work of faithful teachers, and interest in the fine body of boys and girls, who hurry through the halls and make busy places of class rooms and work rooms, cannot but rejoice that the United Presbyterian Church has nobly met her responsibility, in providing educational institutions for her Freedmen's work. Education does much for the mind, ethical and industrial instruction much for the hand. Contact with and the example set by persons of culture and upright lives confer no small benefit on the moral nature, but these have often failed to be of permanent value, unless the heart and lives of individuals have been reached by the Divine power.

The supreme object in all the mission schools of our church is soul culture, not intellectual or industrial merely; regular instruction is given in the word of God. Students are instructed in the way of the Lord more perfectly and special efforts are made for the unconverted with most happy results. Students unaccustomed to such things respond to this vitalizing Christian atmosphere and a permanent improvement is inaugurated. The revolution that takes place and the limitless good that emanates from this institution, and others like it, cannot be imagined by those who have not been face to face with an illiterate, helpless people for whose Christian education there was no proper provision and cannot be described by those who—like the writer have seen it face to face—men and women have been thus transformed and are now blessings to their own people. They are trained to consider education not merely an accomplishment or to be used for selfish ends, but a means to more effective service for others. The result is that

hundreds go from our schools to apply themselves heroically to their own struggling people, often under most painful limitations, far from home, and far from each other, unknown to the busy world, but near to the pitying Christ, who looks down upon them in the light of the Southern skies.

The missionary aim and motive pervades the educational policy of all our Freedmen's work; it kindles in aspiring young souls the true spirit of service, that shall make the whole life in the home, the church and the school tell strongly for Christ and His cause.

These schools are foundations upon which the new religious and industrial life of the colored people is building; the necessity for their enlargement and maintenance was never greater than now.

Take away what has been done through the medium of Christian colleges and schools and the freedmen would have no such history of progress and development to write, as can now be written.

Who can depict the condition of this needy people if these had not been established; had no teacher ever gone, in the compassionate spirit of Christ, with words of cheer and counsel; and with the hand of help had not the United Presbyterian church expended a dollar instead of the thousands she has given for the uplift of a race in the time of need?

Had the Freedmen been left to shift for themselves, with scanty funds and meager resources, darker, inexpressibly darker, would be the picture, and American civilization would shudder at the consequences.

Every candid and even doubting mind should admit that the educational work is really *missionary* work, and they are not unrelated enterprises—but their activities are merged for the production of rich and magnificent results.

When the record of missionary heroes shall be written, some of the most lustrous names will be found among those who have gone from Northern homes to live aloof from congenial asso-

ciations, practically shut up with those for whom they labor with a self sacrifice, worthy of missions in foreign lands and a weight of responsibility not comprehended by those not familiar with the environments. All honor to our missionaries to the Freedmen.

We have been solicited frequently for an answer to the following question: Can our Freedmen's Mission supply Servants to the North? Just a few reasons can be given why the tempting wages and good homes of the North do not draw to them the young women who are sought.

There is a *need* in another direction that does not have as much money in it and no doubt has more of real hardship, but it is that for which the young women have been trained and to which they have looked forward. Every one who might be recommended to a Northern home as a servant can be recommended to a Southern community as a helper in bettering homes, raising the standard of morals and inspiring with higher ideals.

The mission schools aim to reach not simply the comparative few who attend them, but through them vastly greater numbers whom they may reach.

It is not that they hold themselves above honorable work in a good home—the best girls in all our missions use the

vacation in working in the best Southern homes and are much sought after. But it is a question of the strongest need. When a servant prepared in our schools is sought for in the north, too much is asked—more than one who feels the crying need for young men and women with right notions of life to impart the same to others can grant.

The students in our mission schools are trained to train others; saved to save others; uplifted to uplift others; that their faces must ever be kept towards the great Black Belt, and other needy fields; that they are debtors to all whom they can help—these are fundamental principles in all our missions.

The past month was a rather bright one for the colored race in this country. To aid rudimentary schools for southern negroes, Miss Anna T. Jeanes, a Philadelphia Quakeress, has given \$1,000,000. The negro whom Miss Jeanes especially wishes to aid is the one to whom the small rural and community schools are alone available, and it is for this class that the income of this \$1,000,000 is to be used. The donor of this fine gift is a woman 80 years old, belonging to one of the oldest and most prominent Quaker families. She has been greatly interested in the welfare and advancement of the colored race.

Xenia, O.

Our Needs

And What The United Presbyterian Church Is Doing to Supply Them.

Paper read at the W. G. M. Convention, Topeka, Kan. BY MRS. TILLIE E. JOHNSON.

Kind friends, leaving my humble labors in the Black Belt, I have come to represent before this assembly of devoted Christian workers, the people for whom you have been and are still doing so much. May I now in the beginning state that if my life has meant anything in the uplifting of my people, it is because you

first lifted me up and said, "Go, tell thy brethren."

If I understand the import of this part of the program, it is that as representatives of two different races, we may know each other better and that the needs and conditions of the Freedmen's mission fields may be more thoroughly understood.

It has been a fundamental principle of yours, that the negro be so prepared and fitted for independent educated citizenship and his worthiness be so pronounced that he will deserve and win the respect of the best people and that by his integrity, industry, and thrift, whatever rights the God of Nations designs shall be the heritage of true manhood, will not be withheld from him.

The negro, on his part must learn that all Southern white men are not his enemies, and the whites must learn that "all negroes are not liars and chicken thieves," and that the general education of the blacks is not a menace to Southern industries, but rather that that land is most in advance, is most prosperous and happy, which has the greatest individual intelligence and highest standard of morality.

This latter is a truism acknowledged and acted upon by none more faithfully than by our church, in its mission work in general, and especially in its missions among the Freedmen of the South. More than 40 years ago she heard the command "go," and unhesitatingly a band of northern teachers followed the armies and began the work of education, inspiring those for whom they labored by their sympathy, confidence, and hopefulness for their future. God honored the church for this cheerful obedience, by placing on her brow the martyr's crown, ere the enterprise was scarcely begun; thus sealing with the blood of Mr. and Mrs. Vanetta the promise of a gracious harvest, a promise fulfilled and continuing to be fulfilled in the transformed lives of thousands of black men and women, boys and girls, wherever our missions are established.

In studying the problems of mission work, past and present, one needs to remember that the uplifting to be lasting must be slow and gradual. Patience is needed that grace may do its perfect work. Forty years is not a drop in the bucket in the history and development of a people. And those critics who scorn-

fully ask where are your negro Franklins, Brancrofts, Newtons and a host of others, distinguished in science and art, unwittingly pay a compliment to the negro race more than to any other. It would be ascribing marvelous capacity to expect that in less than half a century since the negro stepped out of his master's back door, that he would climb to the level of even the mediocre of another race, which has centuries of civilization and progress back of it. Occasionally friends lose interest because here and there some young man or woman for whom some special effort was made failed to meet their expectations. But individual failures are worth no more than the individuals themselves. To judge all by the mistakes of a few is doing wholesale injustice. The only way to judge the negro rightly is to honestly put yourself in his place and ask if you were poor and ignorant and sinful and hated because of your previous condition how you would like to be treated? When this nation would impress its standing it goes into its beautiful front yard and points with pride to its marvels in architecture, science and art—monuments to its fame; but when the negro is mentioned, there is a general rush to the back yard where his sins and follies and inabilities are exhibited. Look at the glaring headlines of your morning paper, heralding the latest crime of some disreputable low dive product, while the doings of our best representatives, our quiet law abiding citizens, our men and women of real worth are unnoticed. Seldom or never do our white friends North or South, enter into our best homes, or sit by our fireside and hear from our own lips the story of our struggles, of our yearnings for what is best in life, of our problems. They hear and see only the other side, and we go on weighted down, misunderstood, misjudged, with no voice save at the mercy seat. Is it fair? Is it just? If I could plead for my people before this great American nation, I would plead that we

be given an equal chance to educate our children, that we have equal protection of law, and that Hope's door stand as wide open to us as to those of fairer face; that these weights which ignorance and prejudice, and environment have laid on us may be lifted.

What has our church been doing to meet this condition? It has from the beginning preached and practiced, "God is no respecter of persons, and in every nation he that feareth God and worketh righteousness is accepted by him." It has sung "Lord, bless and pity us, that nations *all*—negroes included—may know thy saving grace. It has urged the cultivation of friendship and not hostility between the races, the recognition of the black man's burden, and has emphasized the necessity of worthiness on the negro's part, so unquestioned of preparedness, so evident that injustice cannot be maintained. It has taught that when the strong sin against the weak brother, they wound his conscience and sin against Christ.

We bless God for such true followers of Jesus that have given hope in place of despair, beauty for ashes, the oil of joy for mourning and garments of praise for the spirit of heaviness.

More than 4,000,000 of my people, about the number set free in 1863, are unable to read and write; for the efforts to educate have not kept pace with the birth rate. Thus too much stress must not be put on the ability to read and write only; that counts for little among a people who live in one room cabins, mortgage their crops every year, and have no other means of elevation. There must be the awakened conscience, the civilization that comes from contact with the more enlightened. In the farming districts, where such a large per cent of the negroes live, there is much more ignorance than in the cities. Schools are few and of short duration—seldom over three or four months—taught by poorly prepared teachers, as a rule. The United Presbyterian church, along with other churches, is meeting

this need by establishing Christian schools on the plantations as well as in the towns, which teach not only Arithmetic and Geography, but the word of God daily.

It is training the young negro to be industrious, honest and law-abiding; it is teaching girls how to cut and make their own clothes, to do general housework, to wash and iron and to prize a pure life above rubies. Young men are learning the use of tools, to buy land, to dignify labor, and make worthy country homes. It is good to see what kind of men and women these are, who have spent any considerable time in our schools—strong and clean in their lives, winning the respect and friendship of their white neighbors and setting an inspiring example to their own people. It is the church schools which do the needed work; public schools do little toward shaping character and developing righteous living. And here is the way out—schools, the off-springs of Knoxville College, such as Miller's Ferry, Camden, Ala., and others are doing their part to redeem other sections of the South; established by graduates, eager to help their brothers as they themselves have been helped, by carrying light and power and freedom from superstition, through moral development, and improvement of their mental faculties. We wish that those who take a pessimistic view of the black race's progress could see these centers of light and their practical Christianity.

One of the Negro's greatest curses is that of being under the leadership, for the most part, of incompetent and unprincipled men in both spiritual and secular matters. A Black Belt preacher represented the general standard of religion when he prayed: "Father, you is so merciful dat us kin do anything us wants to, an' you'll forgib us," and the common ignorance of Scripture by declaring, "the word says: early to bed an' early to rise, makes a man healthy an' wealthy an' wise."

Too short-sighted to see what was for their own good, the people have, like little children followed blind guides, and believed false prophets to their own undoing. No man possesses so much influence among us as the preacher, and I speak truthfully when I say, the average rural preacher, and a good per cent of those who fill pulpits in cities and towns, have by their selfish and corrupt policies and general unfitness, done more to retard our progress in every line of thought and action than any other agency.

Our beloved church is doing excellent work through Knoxville College, and other institutions in supplying the demand for men of conscience and character to fill the pulpit. These trained leaders are going into the darkest parts of the land, into the Black Belt, preaching Christ and living Christ, so that these who believed Christianity meant arousing the emotions till every muscle was exercised, but had no restraining power from evil doing, are receiving correct ideas of sin and righteousness. And could you talk with these men and their co-workers and learn from their own lips the sacrifices they have made, the privations endured, the over-mastering desire they possess to lift up their unfortunate brother, that through their preaching, teaching and leadership the race may rise to higher levels, you would feel like singing a psalm of thanksgiving that you had helped by ever so little in bringing to God a people who shall some day unite with the heavenly choir in ascribing, "glory and honor and praise unto the Lamb who hath redeemed them . . . out of every tongue, kindred, and nation, and people."

The good done on this line cannot be limited to the number of communicants in our church, though this is encouraging. The Mission churches are models—quality and not quantity has been their motto—other churches in the neighborhoods have been aroused to demand an intelligent ministry, to organize Sabbath Schools, and in place of the rude log or

slab churches, to erect neat well-lighted places of worship. These are spiritual awakenings that prophesy a most hopeful future.

The one room cabin, though decreasing in number, is still the typical home of the rural negro and continues to exert its debasing almost bestial influence. Little hope that boys and girls reared in such homes will be other than contagious of vice and material for prison and lynch law. Our church has through its trained workers entered many such a but in the Black Belt and revolutionized their attempt at a home. Separate apartments for the sexes have been made, if at first only quilts were used for partitions. Kitchens built of pine poles, which occasionally the wives have helped to cut down and haul, are results from meetings held with the mothers. The young women have caught a vision of a true home, new ideal of motherhood, a deep impression of the sacredness of the marriage bond and necessity of the family life being pure. Only when heaven's records are read will be known the number of clean intelligent homes, which owe their culture to the early Christian missionary—the Northern white woman who came to save our womanhood, to make for the woman in black, a hallowed spot on earth like to heaven above.

Visits to the sick in the average negro homes reveal such a lack of sanitation, such an ignorance of the laws of health that one marvels how any recover. Some time ago I called to see a sick mother. I found her very ill and in the same room a daughter of 14 and a son about 17 were tossing with fever. This was the living room of a large family. The mother and son died within 24 hours of each other; the sick, the dead and the living all occupied the same room. These scenes are not at all uncommon, and not infrequently the sick are left alone from morning till noon, while the family labor in the field. Add to this the lack of nearly every comfort because of poverty, and the high death rate among

negroes is easily accounted for. Many on the plantations are ten and twelve miles from medical aid, and the regular price of a doctor's visit for that distance is \$10 or \$12. A man who earns 50cts a day and must board himself, considers well, often waits too late before sending for the doctor. Usually more faith is placed in the conjurer or trick working doctor than in an educated physician; and if after the first few doses of medicine prescribed by the latter, there is not a decided change for the better no more is taken and the ignorant fake is called in, who pronounces the disease the result of conjuring.

The interest in education is increasing especially in the Black Belt sections. This year's enrollment at Miller's Ferry is over 300 and could have been more, had we room. The dormitories were crowded to the extent of endangering health. At one time 16 girls slept in one room, where 8 would have been barely comfortable; four and six were in rooms designed for two. In case of sickness not even a small room or bed could be spared for a patient to be alone. We felt that we were doing very defective mission work; that the Master would have us follow Him in caring for the body as well as for the mind and soul.

Two years ago when the small-pox broke out in the girl's dormitory, our perplexity can better be imagined than described.

A presentation of these facts to the Women's Board so touched their hearts, that they were moved to erect a building, made possible by the generosity of a friend, where the sick in the school and community might have needed quiet, a clean comfortable bed, nourishing food, and every attention conducive to health.

This building, known as the *Robinson Memorial Infirmary, which has been erected entirely by our carpentry class under the direction of their instructor, consists of a reception hall, two private

wards, two larger wards, an office, where the class in nurse training recites, a kitchen, and two bath rooms. It is well lighted and in every sense a most cheerful home for the sick. The furnishings are all of the best material, having in view sanitation and durability as may have been expected of United Presbyterian woman who have the reputation of never doing things by halves. It is planned to have telephonic connections with our physicians ten miles distant, so that in case of serious illness medical attention can be had in much less time than now.

It was suggested that in this home for the sick, a trained nurse could do much for the relief of the suffering, save expensive doctor's bills in most cases, and at the same time give lessons in nurse training to any who might desire to study that subject. A new avenue for remunerative and helpful employment is thus opened up for our young women.

It is a well known fact that the breach between the two races is widening; we believe, because we have strong evidence, that the educated Negro nurse will play an important part in solving the problem of how bring face to face the better class of both races. With the point of meeting at the bedside of the sick, misunderstandings and prejudice will give way to gratitude and friendship. When it is seen that education imparts a skill, which results in the bringing out of the shadow of death a loved one, esteem of the highest character will obliterate prejudice no matter if the face of that nurse be of a darker hue. Another point favoring of the Negro nurse is that a trained negro nurse is preferable to a white nurse in nearly every Southern home.

Because of the lack of knowledge concerning the treatment of the most ordinary sickness, in addition to the regular class in nurse training, it has been thought wise to give all from certain grades, instruction and practice in the home treatment of disease, such as every mother ought to know,—a short course as

* See picture in this number.

to the nature of disease, its general effect, and the relation of cleanliness, ventilation, well cooked food, proper clothing etc., to the health, also what to do in emergencies till the doctor comes. Intelligence on these lines will also greatly lessen the power of the conjure doctor.

Because of the distance from the railroad and consequent difficulties in procuring lumber, the erection of the Infirmary has been greatly hindered, so that much which was planned for this term's work had to be given up. However, early in this year, a class of 14 studied advanced physiology, one of the text books in the course; this was supplemented by a great deal of practical work. One member of the class has had experience in nursing several sick ones in the school—small-pox patients, pneumonia; also preparing proper food for the sick. The whole class is deeply interested in this kind of work and I feel hopeful of seeing enthusiastic classes in the years to come.

There is always more sunshine than rain, and in your efforts, dear friends, to civilize and Christianize, be of good cheer; aside from the precious promise that His word shall not return unto Him void, a glance at the past and present may make even the pessimist hopeful. The day the negro was set free, he went out into the world empty handed, and today he pays taxes on \$300,000,000 worth of property and owns 173,000 farms. In 1863, ninety out of every hundred could not read or write; today with our numbers more than doubled, 55 per cent are counted as literates; then, the negro had no family life, his wife and children were possibly miles apart; now vast numbers are living in comfortable dwellings and educating their children. Time will not permit me to dwell on the number of his inventions, the various trades and professions he

follows, the 31 banks owned and operated by negroes, 12 of which are in Vardaman's state.

Joel Chandler Harris, a Georgian and correspondent of the *Saturday Evening Post*, expresses himself on the negro as follows: "In my county where negroes have a majority, lynching is unknown, because that particular crime which incites lynching is unknown, and the overwhelming majority of negroes in all parts of the South, especially in the agricultural regions are leading sober and temperate lives. A temperate race is bound to be industrious, and the negroes are temperate compared with the whites. The idle and criminal class make a great show in the police courts, but right here in Atlanta, the respectable and decent negroes far outnumber those who are on the list of the police."

The Montgomery Advertiser says, "All that the negroes need is equal and exact justice, a chance to earn an honest living, and to educate their children, and if they can qualify to vote, they should have the privilege."

These quotations from Southern leaders of thought point to a better time coming, when the negro will be regarded as a man, just a man who is black, with all the rights of manhood.

All honor to our friends tried and true, who seeing that we were ignorant gave us schools and teachers; that we had no idea of a Christian home and sent missionaries to show us the importance of that God given institution; who finding our sick neglected, provided hospitals and trained nurses to care for them.

Ah! truly, the King will say unto you in that day: "I was a-hungry and ye gave me meat, I was thirsty and ye gave me drink, naked and ye clothed me, sick and ye visited me."

Miller's Ferry, Ala.



Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Echoes From Near and Far.

In less than ten days after the Silver Anniversary Thank-offering boxes started off from Pittsburg on their journey to the Senior and Junior societies all over the church—from Vermont to California—the sweetest echoes came to our ears. It would be selfish to keep them all—so here go a few of the many:

A Thank-offering Secretary in Northern New York writes: "You will be pleased to learn that the O— Society, which will unite with the Presbyterial next June, has begun its Thank-offering work very enthusiastically. The members want seventy-five *new* silver boxes."

A president in Pennsylvania writes: "We have not yet received our new boxes. We feared they were sent and have gone astray. I have my old one yet, fastened with a gum band, which might do, but I'd like to have a new one. *Don't pass us by.*"

From a pastor's wife: "The new senior boxes have come and we are delighted but don't forget our Juniors. I am never near any of our children without their gathering around me, asking eagerly: "When will our boxes come."

A mother says: "My boy of eight years old came home from Junior Society last Sabbath with his pretty pink Thank-offering box. He was so enthusiastic over it and said: "I have come to get it full to the top with silver money by next October and it is all to go to missions."

Says another mother: "I have three little children. My oldest boy was given a pink box last Sabbath which he feels is all his own. The two younger ones want boxes. Can I have two more?"

A lady visitor in a United Presbyterian

home [tells this] story of a boy of five years: "Last Sabbath little James came home from Sabbath school with a pink Thank-offering box. He was so full of it that he told us all about the box and then passed it around for each one to put in an offering, which we did. He said: 'Mama, I wish every day was Sabbath day and that we had Sabbath school all day long.' "

Leaflets were sent to a lady, living in a city in Indiana, who had written, "I believe my husband and I are the only United Presbyterians in this city."

She writes: "Your good letter and leaflets at hand. I was more glad to get them than I can tell you. Thank you most sincerely. You did not enclose a Thank-offering box. I shall be so glad to have one. God bless you in your blessed work for Him."

From a shut-in comes the message, "I read all you write and I pray for you and your blessed work every day."

A sister now in the Presbyterian church writes: "I am very grateful for a silver anniversary box. Five silver pieces went into it as soon as it was sealed. This is but the beginning."

Away from Rhode Island comes the message from a Junior leader: "Your Thank-offering boxes just arrived, but our Junior Society is growing so rapidly that we will want as many more at least. We received twelve new members last Sabbath."

From two Societies where 125 boxes were sent to each, came the requests: "We will need double the number you sent us for every woman will want a box."

A pastor's wife called at the Woman's

Board room and asked: "Can we have all the boxes we can use?" The reply was, "You can have all you wish." One hundred had been the number allotted to her society. She took 350 boxes saying, "We have a committee appointed to carry these into the homes of our congregation and every box is to be made up and sealed before the woman who delivers it leaves the home."

If this plan and this spirit pervaded the entire church what seer could tell, "where-unto it might grow."

A message comes from a pastor's wife in San Francisco: "The package of dainty little Thank-offering boxes and letters just arrived. They are so pretty I hope we shall see them all well filled. We have had no Junior meeting since the earthquake and fire but think we shall reorganize before long. It takes time to get things in running order. Our people are so scattered and transportation is so poor the wonder is that we have any sort of an attendance at church." She adds: "Don't you think our ladies did well when in October they brought \$108.00 as a Thank-offering? On my way to the church I said to my husband 'I feel that we will have about fifty dollars but I hope it will be seventy-five dollars.' We thought we did finely when we gave \$120.00 last April for the year. Guess we should have our offerings brought in every six months. We must boom the Thank-offering for next fall."

When this sorely stricken people in San Francisco who one year ago found the "bread line" the most important place for themselves and their families can prove their gratitude with the very generous offering of \$108.00 in six months what will not God require of His people who have been saved from such fearful disasters as earthquake and fire?

Last but not least comes a sweet echo from one of the most needy and yet the most generous of the mission schools among the Freedmen:

The wife of the missionary at Bluestone Mission, Virginia writes: "The Junior

boxes sent by you last December gave great pleasure to the children and they have brought in their offerings amounting to ten dollars." It may truly be said of those dear boys and girls, "They have done what they could." May God bless them!

What the Figures Show.

Forty-three Presbyterials gave larger offerings in the six months from April 1906 to October 1906, than on the twelve months previous.

Several Presbyterials would have larger amounts credited to their accounts had not some of their societies failed to send their offerings in before February first when the treasurer's books were closed. Their offerings however will be credited on this next fall's offering.

Hereafter the treasurer's books will close with December first of each year, and any offerings sent in after that date will have to be counted on the next year's offering.

Good News from Egypt.

The missionary societies in Egypt gave in the year February 1906 to Feb. 1907 the generous sum of \$688.40 through Thank-offering boxes printed in Arabic. Their offering—much of it given through great self-denial—is more than anyone of forty-six Presbyterials gave in our home land. Are the native converts in Egypt to lead the women in America to a higher plane of giving?

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Our Six Months Thank-offering.

Can you guess what it is? Listen! and keep it in mind!

The goodly sum of \$38,235.04 with the interest for six months and the income from sale of Thank-offering supplies to be added with which to meet the expenses of "seed sowing" for the year.

Question in Arithmetic: If the Senior and Junior societies can easily raise a Thank-offering of \$38,235.04 in six months what should they not bring in to the Lord's treasury next fall after one year

of prayer and effort and with nearly 70,000 boxes in the homes as God's "reminders" of the debt of gratitude they owe Him for His mercies which are "new every morning," and for the benefits with which "He daily loadeth them?"

Surely not less than the \$100,000 our hearts are yearning for.

May God bless every gift and every giver and may His spirit so move upon the hearts of His people during these coming months that away above their tithes they will give to Him a large sum as their silver anniversary Thank-offering.

Notice.

If in sending out the silver anniversary boxes any societies were passed by, it was because the Committee in charge failed to have the names and address of the presidents or leaders. If any more boxes are desired by individuals, societies or congregations, orders will be promptly filled free of cost if sent to the Thank-offering Secretary: Mrs.

Mary Clokey Porter, care of J. J. Porter Co., 920 Penn Ave., Pittsburg, Pa.

FORM OF BEQUEST.

I do give and bequeath the sum of _____ dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in — and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

**Missionary Conference New Wilmington, Pa.,
August 16-25, '07.**

Suggestions for the July Meeting.

A Prayer.

"Our Father, we beseech thee to-day to show us thy face and thy favor. We ask especially that thou wilt remember the fragments of the Indian race that still exist in our country, and the Freedmen so long held in bondage. Bless every

effort that is made to carry to them the gospel of Christ, and to teach them the principles of His religion. Bless those who work among them. Give them wisdom, patience, gentleness, and grace that they may do their work well. Give us more and more of thy missionary spirit. Having Christ ourselves, and enjoying the blessings of His redemption, help us

to be blessings to all whose lives we touch, whether by our words, or our influence. We ask in Christ's name. Amen."

What It Is To Be a Christian,
Arranged by David Brainerd.

1. He has a true knowledge of the glory and excellency of God—Psalm 145:3.

2. God is his portion.—Psalm 73:25.
God's glory his greatest concern.—Matthew 6:22.

3. Holiness is his delight.—Philippians 3:9-12.

4. Sin is his greatest enemy.—Romans 7:23,24.

He hates all sin.—Psalm 101:3.

5. The laws of God are his delight—Psalms 119:97, and Romans 7:22.

He obeys them from choice.—Psalm 119:30.

Obedience his greatest liberty.—Psalms 119:45.

References on the Topic.

Exodus 23:27-33; 23:9; Ezekiel 47:22,23
22:29; Leviticus 19:34; Deuteronomy
18:18; Isaiah 9:2; 42:6. 7; 52:7; 61:1;
Jeremiah 22:3; Psalm 44:1-3; 105:44;
Malachi 3:5; Matthew 4:16; Ephesians
5:8.

In addition to the regular program, Freedmen and Indians, it might be well to have a debate. Resolved, that the Freedmen have been more unjustly treated than the Indians.

Souvenirs for this meeting may be made of card-board cut in shape of canoe or log-cabin with date on one side and program on the other.

Good Suggestions from Rock Island Y. W. M. S.

The Kate Hill Missionary Society was organized on October 30th, 1905. Miss Kate A. Hill of our India Mission was in Rock Island addressing the Women's Missionary Society at their Thank-offering service, and as she was to remain in

Rock Island for a day or two the young women of the church were invited to meet her at the home of one of the number. During the evening the organization of a young women's society was proposed, and after some discussion nine of those present were in favor of organizing a society at once, and with Miss Hill's help this was done. Officers were elected and a committee appointed to draft a constitution. At the first regular meeting of the society we voted to use Miss Hill's name as the name of our society if she would give her consent, which she very kindly did later. We wish to testify to the inspiration, the name and life of this loyal missionary have been to the members and friends of our society, both in personal acquaintance and by letter. Not that we have lost sight of the claim the other missionaries have in our work and prayers, for we believe our intimate relation with this one of our foreign missionaries has given us a deeper interest in the work of all missionaries, at home and abroad.

Our society meets regularly every two weeks at the homes of its members. We have doubled our membership since our organization. A number of others attend the meetings of the society and contribute to the work but have not become members as yet. In our programs during this past year we have all aimed to learn more about the work the women of our church are responsible for, both at home and abroad. In connection with our study we have read a number of books and magazine articles. Through the influence of the Young People's Societies of the city the Rock Island Public Library has installed a missionary alcove, a nice collection of books and periodicals having been contributed by the various societies. Each month new books are being added to this collection and the plan is growing in favor with all the churches and the books more widely used.

Our society joined with the Women's Society in their annual Thank-offering Service in the fall, having with us Miss

Florabel Patterson, of Monmouth College, who gave a most helpful address on the subject, "When the Song Begins." The offering given by our society was \$14.00. In February we held a Guest Meeting in honor of Miss Hill's birthday at the home of the president. After the devotional service and business meeting of the evening, an interesting program was given and refreshments served.

Last summer our society enjoyed several outings, and sometimes when the program for the evening was to be the reading of some missionary book we took our supper to our beautiful park on the hill and read until dark. We once became so interested that we surrounded one of the electric lights of the park and continued our reading. We wish the societies of the church would join in another leaflet contest for we did enjoy the one held last year.

We have a series of post-cards of which we are very proud, sent to us by Miss Hill as she journeyed back to India last fall. We have them from Boston, the Azores, Gibraltar, Genoa, Naples, Milan, Venice, Trieste, Aden and a number from India. Each member of the society received one. We have also received a number of interesting letters from Miss Hill since her return to India telling us of the work she is doing. Special requests come to us from time to time for prayer and these help to make *our prayer circle* one of the *most progressive parts of our work*. *Personal letters from other young women's societies have been very helpful*. Through Miss Hill's acquaintance with other societies we have corresponded with a number throughout the church and the exchange of ideas is most encouraging to us. We hold our annual election in March and very shortly afterward hold an Open Meeting to which we invite the members and friends of the congregation. Reports for the year are given by the secretary and treasurer. This year our report was most encouraging, and a pleasant evening was spent with our

friends. A musical and literary program was given, including a missionary dialogue by ten members of the society. Refreshments were served, and an offering of \$21.00 was brought in for the Young Women's special work.

The Scissors Committee of our society prepared a bulletin for posting missionary literature in the church. They have also prepared missionary charts and picture posters for special occasions. The Bible Book Marks published by the Women's Board were sent for and given to all the women of the church and some of Miss Hill's leaflets have been distributed also.

MILDRED WARNOCK.

The Missionary conference committee of our church announces a conference to be held at New Wilmington, Pa., August 16 to 25, 1907. This is intended especially for the young people of our denomination and should be well attended, for it certainly will be a "feast of good things".

The following calendar of summer conferences has been arranged, by the Young People's Missionary Movement, for 1907.

Lake Geneva, Wisconsin, June 25—July 3.

Southern Conference, June 28—July 7.

Whitby, Ontario, July 4—12

Silver Bay, Lake George, New York, Special Conference for Sabbath-school workers, July 12—18

Silver Bay, Young People's Conference July 19—28

The location of the Southern Conference has not been chosen.

These missionary conferences are for the training of leaders in Sabbath-school and young people's work, and, with such excellent advantages offered, certainly all of our young people should arrange to attend at least one conference this summer.

Enrollment can only be secured by applying to the secretary of the denominational missionary board

Board of Directors.

April 16, 1907, April 30 and May 7 the Board held meetings which were largely devoted to routine work, such as approving bills and adopting the annual reports. Three new life members were reported: Mrs. J. P. Finney, Beloit, Kansas; Mrs. S. R. Jamison and Mrs. Annetta Nisbett, Pawnee City, Neb. The receipts of the treasurer for last fifteen days of the year were \$20,819.51. The resignation of Mrs. Walters, domestic science teacher at Norfolk was presented and on motion accepted. The Freedmen's Board, having decided to rebuild Vincent Hall, our treasurer was authorized to pay over to this Board \$2,000, amount of insurance on burned building as per former action of Board. It was decided to build a new

barn on the farm during the coming summer. Mrs. Wallace and Mrs. M. C. Porter were appointed a committee to prepare a new constitution for Young Women's Societies. The Junior Special for 1907 is to be the furnishing of the Sudan school. Mrs. Elliott and Mrs. J. B. Hill were appointed to represent the Board at the General Assembly at Denver. Miss Pieken, Atlantic, Iowa, was recommended to the foreign board for appointment to Egypt. Mrs. Yourd was appointed to assist the railroad secretary at the convention and Mrs. McDonald and Mrs. J. B. Hill to take notes for corporation meeting. A vote of thanks was tendered Mr. Parks and Mr. Bragdon for favors in printing and engraving.

Mrs. SAMUEL YOURD.

Study for the Month.

JULY—FREEDMEN AND INDIAN MISSIONS.

Roll call. Temperance items.

FREEDMEN MISSIONS.

1. Map study. Mention stations and character of work done. Consult Women's Missionary Magazine, July and August numbers, 1906.
2. The importance of educating the youth.
3. Industrial work a means for elevating the negro.
4. Difficulties attending educational and industrial training for the American Indian. How they have been overcome.
5. The young woman as a nurse. Latest news from Robinson Memorial Infirmary.
6. What should mission boxes contain to be the most helpful to our workers among the Freedmen?

OUR AMERICAN INDIAN MISSION.

1. Where are our missions located; who has charge of the work; and how are the funds for the work obtained?
2. The importance of education and industrial training for the American Indian. How much of this can be employed?
3. Intemperance, the greatest foe to Christian mission among the Indians. Music, an aid in the evangelization of the Indians.
4. Sketch of the life of David Brainerd.

NOTE.—These topics contain much of interest—engage many of your members to take a part.

LEAFLETS FOR JULY.—FREEDMEN.

Historical Sketch, 3c; Questions and Answers, 3c; Race Traits of Negro, 1c; The Negro and the South, 1c; Our Duty to the Negro, 2c; Natural Lines of Negro Development 1c; A Silhouette, 3c; How

Sarah Margaret was "Took", 2c; The Boy who Wanted to Change his Skin, 1c; 15c per set.

INDIANS.

Historical Sketch, 3c; Conditions of Indian Children, 2c; Indian Wrongs and Rights, 2c.; Our Red Neighbors, 2c; Outlook on the Indian as He is Today, 1c; Questions and Answers, 5c; 15c per set.

Leaflets and Pictures for both fields. 50c.

Pictures.

FREEDMEN.

Mary Carson Memorial Hall, Camden, Ala; Jennie Hastings Gillespie Memorial School, Prairie, Alabama; Norfolk Mission College; Typical Black Belt Home; Willie and his Sisters; Kitchen, Knoxville College; Sewing Class; Picking Cotton; 10c a set.

INDIANS.

Miss Elizabeth Campbell. Two Indian Girls. Native Band, Tama, Iowa. Ni Ka Na Ho Ta and Miss Campbell. Mission House, Tama. Typical Indian Family, Tama. Mother and Baby. Material for a new House. Dressed in Beads. Mission Church, Warm Springs. Mission Church, Simnasho. Piute Maggie. Children of Christian Indians, Warm Springs. 15c a set.



MRS. J. A. THOMPSON,
Second Vice President.



MRS. W. R. BALDRIDGE,
President.



MRS. T. B. TURNBULL,
First Vice President.